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# Khadija Daughter of Khuwaylid

Wife of Prophet Muhammed

in Chinese, English and Spanish



صورة نادرة لمقعد السيدة خديجة الكبرى وإبنها القاسم (رضي الله عنهما) ... قبل الهدم



The text below is excerpted from my book titled **Khadija Daughter of Khuwaylid: Wife of Prophet Muhammed in Chinese, English and Spanish (ISBN 9781534786219):**

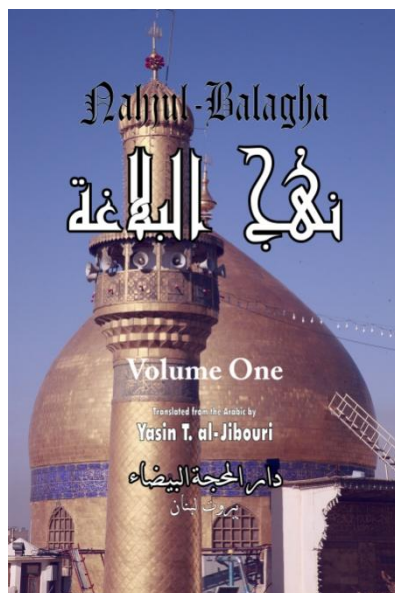
### **HATRED OF `Ā'ISHA TOWARDS ALI** كراهية عائشة لعلي عليه السلام

Let us stop here for a moment to address the issue of the hatred which `Ā'isha felt towards the Prophet's cousin, husband of the best woman of mankind, namely Fatima (عليها السلام), and now the elected caliph of the Muslims.

Ali himself analyzed the hostile attitude of `Ā'isha towards him, rendering it to the following:

1) The Messenger of Allāh ﷺ always preferred Ali over her father, Abū Bakr, on account of his countless merits. In this regard, we read in Ahmed's *Musnad*, where al-Nu`man ibn Basheer is quoted, how Abū Bakr once sought permission to meet the Prophet ﷺ. When he entered, he heard `Ā'isha loudly saying, **والله لقد عرفت أن علياً أحبُّ إليك من أبي ومني مرتين أو ثلاثاً..** "By Allāh, I have come to know twice or thrice that you love Ali more than you love my father and myself;"<sup>1</sup>

2) When the Prophet established brotherhood between the Ansār and the Muhājirūn in Medīna, he chose Ali rather than anyone else, including Abū Bakr, to be his own Brother,



3) When the Almighty ordered the Prophet to close down all doors of his Mosque, which were affiliated with the *sahāba*, only that of Ali was kept open, thus granting him access all the time, anytime,

4) During the Battle of Khaybar, which took place in 628 A.D., the Prophet ﷺ gave Ali the banner after having given it to others who proved to be unable to open the gate of its formidable Jewish fortress. He said, **لأعطين الراية غدا رجلاً يحب الله ورسوله ويحبه الله** "I shall give the banner tomorrow to a man who loves Allāh and His Messenger and who is loved by Allāh and His Messenger, a man who charges and does not flee; he shall not return before Allāh enables him to score victory."<sup>2</sup>

Ali (عليه السلام) was fully aware of the hatred of `Ā'isha towards him. In one of his sermons, he implicated her in this statement: **أما فلاتة، فقد أدركها ضعف رأي النساء ، وضعف غلافي**

<sup>1</sup> Ahmed ibn Hanbal, *Musnad*, Vol. 4, p. 275; al-Nisā'i, *Khasā'is*, p. 28; al-Hāfiz al-Haithami, *Majma' al-Zawā'id*, Vol. 9, p. 126.

"As for that woman, she is overcome by women's feeble opinion and by hatred boiling in her chest like a furnace. If she is called on to harm others as much as she has harmed me, she will never do it."<sup>3</sup>

`Ā'isha was not hostile only towards Ali; she was hostile towards many other men. She was vehemently hostile towards Othmān ibn Affan as well. Ibn Abul-Hadīd<sup>4</sup>, the Mu'tazilite scholar, points out to this intense hostility saying,

«قال كلُّ مَنْ صَنَّفَ في السِّيرِ والأخبار أن عائشة كانت من أشدَّ الناس على عثمان، حتى إنها أخرجت ثوباً من ثياب رسول الله (ص)، فنصبته في منزلها، وكانت تقول للداخلين إليها: هذا ثوب رسول الله (ص) لم يبل، وعثمان قد أبلى سنَّته.»

Everyone who wrote biographies and chronicles has said that `Ā'isha was the most hostile person towards Othmān, so much so that she took out one of the garments of the Messenger of Allāh ﷺ which she set up at her house. She used to say to everyone who entered her house, 'This is the garment of the Messenger of Allāh ; it is yet to wear out, whereas Othmān has already worn out his Sunnah.'<sup>5</sup> She used to do and say the same as she walked in Medīna's markets, carrying the shirt, as we are told on p. 22, Vol. 20 of *Sharh Nahjul-Balāgha*. Also, historians tell us that she used to say, **أَقْتُلُوا** "Kill Na'thal for he has committed apostasy," thus likening Othmān to a Jew from Yemen who was famous for his shabby appearance, long and uncouth beard. This statement by `Ā'isha is recorded on p. 477, Vol. 3, of al-Tabari's *Tārīkh* and in many other references such as: on p. 206, Vol. 3, of *Al-Kamil fil Tārīkh* of Ibn al-Athīr and p. 421, Vol. 2, of *Kitāb al-Futūh* of "Abū Muhammed" Ahmed ibn A'tham al-Kūfi (926-927 A.D. – 320 A.H.) and others. While performing the `umra rituals in Mecca, `Ā'isha kept repeating this slogan, instigating people against Othmān.

<sup>2</sup> Al-Mufīd, p. 24.

<sup>3</sup> Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, pp. 546-460; *Muntakhab Sharh Nahjul-Balāgha*, Vol. 6, pp. 315-331.

<sup>4</sup> His name is `Izz al-Dīn `Abū Hamīd `Abd al-Hamīd son of Hibat-Allāh ibn Abi al-Hadīd al-Mutazilī al-Madā'ini **أبو حامد عز الدين عبد الحميد بن أبي الحسين هبة الله بن محمد بن محمد بن الحسين بن أبي الخديد المدائني المعتزلي**. He was born on Sunday, the first of Thul-Hijja, 586 A.H./December 30, 1190 in Ctesiphon, or al-Madā'in, now called Salmān Pak, sacred Salmān, a reference to Salmān al-Farisi who is buried in a shrine there. Al-Madā'in is located south of Baghdad, Iraq. He died in June of 1258. He was a renown Shaf'i Mu'tazili scholar of his time and a recognized writer who studied under the tutelage of Abul-Khayr Musaddiq ibn Sabib al-Wāsiti (d. 605 A.H.). He is known for his commentary on *Nahjul-Balāgha* which he titled *Sharh Nahjul-Balāgha* **شرح نهج البلاغة**.

<sup>5</sup> Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, p. 215.

## FORMING THE EVIL COALITION

When Talhah and al-Zubayr came to know, four months after Othmān's murder, about the hostile attitude of `Ā'isha and her people, they caught up with her and pledged to assist each other against Commander of the Faithful Ali عليه السلام. Both men sought Ali's permission to go to perform the `umra. He said, *الله يعلم أنهما أرادا الغدرة* "Allāh knows that they have *ghadra* (treachery, not `umra) on mind."<sup>6</sup>

Having finished the `umra rituals, `Ā'isha was on her way back to Medīna when, at Saraf, she met Abdullāh ibn Umm Kilab of Banu Salamah. She asked him in her Hijāzi accent, *مَهِيم؟* "Are you wandering about?" He said, "They killed Othmān then stayed for eight days..." She interrupted his statement to ask him, "What did they do after that?" He said, *أخذها أهل المدينة بالاجتماع، فجازت بهم الأمور إلى خير مجاز؛ اجتمعوا على علي* "The matter was settled through consensus by the people of Medīna who concluded it very well; they were unanimous on electing Ali عليه السلام." Hearing this statement, `Ā'isha said, *والله ليت أن هذه (السماء) انطبقت على هذه (الأرض) إن تم* "By Allāh! I wish this sky fell on this earth if the matter is thus completed for your fellow!! Take me back! Take me back!" She went to Mecca repeating this statement, "Othmān, by Allāh, has been wrongly killed; by Allāh, I shall avenge his killing." The man could not help saying this to her, *ولم؟! فوالله إن أول من أمار حرقه لأنت، ولقد كنت تقولين: وهي تقول: قتل والله عثمان مظلوما، والله لأطلبن بدمه.* "Why?! By Allāh, the first person to charge him of derailing the course was you, and you used to say, 'Kill Na`thal, for he has committed apostasy.'" She said, *إنهم استتابوه ثم قتلوه، وقد قلت وقالوا، وقولي الأخير خير من قولي الأول* "They let him repent, then they killed him. I have said it, and they have said, and my last statement is better than my first." He, thereupon instantly composed these verses of poetry:

فمنك البداء ومنك الغير ومنك الرياح ومنك المطر  
وأنت أمرت بقتل الإمام وقلت لنا إنه قد كفر  
فهبنا أطعناك في قتله وقتلته عندنا من أمر  
ولم يسقط السقف من فوقنا ولم ينكشف شمسنا و القمر  
وقد بايع الناس ذا تدري يزيل الشبا ويقيم الصعر  
ويلبس للحرب أثوابها وما من وفي مثل من قد غدر

*You started it, then you changed your mind,  
From you did the wind blow and the rain fall,  
You ordered the leader to be killed,  
Telling us that he became kāfir,  
So we obeyed you and killed him,  
While his killer is among us:  
The one who ordered it.  
The ceiling over us did not fall,*

<sup>6</sup>Al-Balāthiri, *Kitāb Futūh al-Buldān*, Vol. 2, p. 158; al-Tabari, *Tārīkh*, Vol. 4, p. 429; al-Mufid, *Al-Āmāli*, Vol. 1, pp. 525-434.

*Nor did our sun and moon eclipse,  
People have sworn fealty to a generous man,  
One who removes impurities and straightens what falls,  
One who wears for the war its outfits,  
One who is loyal, not like one who betrays.<sup>7</sup>*

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<sup>7</sup>Al-Mas`ūdi, *Murūj al-Thahab* مروج الذهب Vol. 1, p. 651. Of course, the reader understands that this reference indicates these Arabic verses of poetry and the whole story behind them.

## ‘Ā’ISHA FAILS TO RECRUIT UMM SALAMAH ﷺ

When ‘Ā’isha met Umm Salamah, the first expressed her grief over Othmān saying that he was killed unjustly. Here is what historian al-Tabari narrates on p. 486, Vol. 6, of the Arabic edition of his *Tārīkh*:

صَرَخَتْ أُمُّ سَلَمَةَ صَرْخَةً وَهِيَ مَتَعَجِبَةٌ مِنْ كَلَامِ عَائِشَةَ، وَقَالَتْ: يَا عَائِشَةُ، بِالْأَمْسِ كُنْتُ تَشْهَدِينَ عَلَيْهِ بِالْكَفْرِ، وَهُوَ الْيَوْمَ أَمِيرُ الْمُؤْمِنِينَ وَقَتْلَ مَظْلُومًا؟! ثُمَّ إِنَّ عَائِشَةَ ذَكَرَتْ لِأُمِّ سَلَمَةَ عَزْمَهَا عَلَى الْخُرُوجِ إِلَى الْبَصْرَةِ لِلطَّلَبِ بِدَمِ عُثْمَانَ، وَطَلَبَتْ مِنْهَا أَنْ تَرِافِقَهَا وَتَشَارِكَهَا فِي تِلْكَ النُّهْضَةِ، فَجَعَلَتْ أُمُّ سَلَمَةَ تَعَاتِبُ عَائِشَةَ عَلَى تَحْرِيزِ النَّاسِ بِقَتْلِ عُثْمَانَ ثُمَّ الطَّلَبِ بِدَمِهِ، مَعَ الْعِلْمِ أَنَّ عُثْمَانَ مِنْ بَنِي عَبْدِ مَنَافٍ، وَعَائِشَةُ امْرَأَةٌ مِنْ تَيْمِ بْنِ مُرَّةَ، وَلَيْسَ بَيْنَهُمَا قَرَابَةٌ. ثُمَّ ذَكَرَتْ أُمُّ سَلَمَةَ شَيْئًا مِنْ فَضَائِلِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَأَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحَارِبَ عَلِيًّا وَوَعظتها، وَذَكَرَتْهَا بِمَا سَمِعَتْ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي فَضْلِ عَلِيٍّ (عَلَيْهِ السَّلَامُ)، وَذَكَرَتْهَا بِحَدِيثِ النَّبِيِّ يَوْمَ قَالَ: أَيْتَكُنَّ صَاحِبَةَ الْجَمَلِ الْأَدِيبِ، تَنْبَحِهَا كِلَابُ الْحَوَابِ؟ فَتَذَكَّرَتْ عَائِشَةُ كُلَّ ذَلِكَ وَقَنَعَتْ بِكَلَامِ أُمِّ سَلَمَةَ، غَيْرَ أَنَّ التَّأَثِيرَ كَانَ مُوقْتًا، ثُمَّ عَزَمَتْ عَلَى السَّفَرِ إِلَى الْبَصْرَةِ. أَمَّا يَعْلِي بْنُ أُمَيَّةَ، فَقَدْ اشْتَرَى أَرْبَعَمِائَةَ بَعِيرٍ وَنَادَى: أَيُّهَا النَّاسُ، مَنْ خَرَجَ لِلطَّلَبِ بِدَمِ عُثْمَانَ فَعَلِيٌّ جِهَازُهُ. وَوَصَلَ الْخَبْرَ إِلَى أُمِّ سَلَمَةَ فَقَالَتْ لِعَائِشَةَ: لَقَدْ وَعَظْتُكَ فَلَمْ تَتَّعِظِي... ثُمَّ حَذَّرْتُهَا مِنْ تِلْكَ الْفِكْرَةِ، وَذَكَرْتُ لَهَا بِأَنَّهَا تَهْتِكُ حَرَمَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، لِأَنَّهَا زَوْجَتَهُ وَعَرَضَهُ... إِلَى آخِرِ الْكَلَامِ.

Umm Salamah screamed in amazement on account of what ‘Ā’isha had said. She said to her, "O ‘Ā’isha! In the past, you used to testify that he (Othmān) was *kāfir* (apostate), and now he is commander of the faithful and was killed unfairly?!"

‘Ā’isha told Umm Salamah about her resolve to march to Basra to avenge the killing of Othmān, asking her to accompany her and to take part in that rising. Umm Salamah kept remonstrating with ‘Ā’isha for instigating people to kill Othmān then seeking revenge for him, with the knowledge that Othmān belonged to Banu Abd Manaf, while ‘Ā’isha was a woman from Taym ibn Murrah, and there was no kinship between them. Then Umm Salamah mentioned some virtues of Ali ﷺ and that nobody should fight him. She admonished her, reminding her how she had heard the Messenger of Allāh ﷺ praising the merits of Ali ﷺ. She also reminded her of the time when the Prophet ﷺ asked his wives, "Which one of you is the fellow of the large camel, the one who will be barked at by the dogs of Haw'ab?" ‘Ā’isha remembered all of this and was convinced of what Umm Salamah said to her, but apparently the impact did not last long, for she was determined to go to Basra. As regarding Ya'li ibn Umayyah, he bought four hundred camels and called out, "O people! I shall pay all preparations' expenses of anyone who goes out to demand revenge for the killing of Othmān." The news reached Umm Salamah who said to ‘Ā’isha, "I admonished you, but you did not heed it," then she warned her against that idea and stated to her that she was violating the sanctity of the Messenger of Allāh because she was his wife and honor..., etc.

‘Ā’isha marched out with the army towards Basra. On the way, they reached the Haw'ab well where dogs barked at her. She over-heard someone saying, "How many the dogs of Haw'ab are and how hard they bark!" It was then that ‘Ā’isha held her camel's rein and creamed, "We belong to Allāh and to Him shall we return. I am the one... I heard the Messenger of Allāh ﷺ say this in the presence of his wives: 'I wonder which of you is the fellow of the huge camel, the one who goes out (marching), whereupon the dogs of the Haw'ab will bark at her. Many will be killed on her right and left. She will barely survive after almost being killed.' Take me back! Take me back!" A group of men from her army came and swore to her that that was not the Haw'ab well, so ‘Ā’isha continued her march towards Basra. That was the first mass false oath in Islamic history. ‘Ā’isha was surprised to see how the Prophet's prediction regarding Haw'ab came true...

## ‘Ā'ISHA SOLICITS SUPPORT

In Basra, ‘Ā'isha wrote a letter to al-Ahnaf ibn Qais and to dignitaries in other cities. She wrote the people of Kūfa ordering them to discourage people from obeying Imām Ali's authority, that is, that they should observe civil disobedience, urging them to pursue the killers of Othmān. She wrote letters in the same meaning to the people of Yamāma and of Medīna. She wrote a letter to Zaid ibn Sawhan saying, **من عائشة بنت أبي بكر أم المؤمنين حبيبة رسول الله (صلى الله عليه وآله) إلى ابنها الخالص زيد بن صوحان ، أما بعد: فإذا أتاك كتابي هذا فأقدم ، فانصرنا على أمرنا هذا؛ فإن لم تفعل فخذل الناس عن علي** "From ‘Ā'isha daughter of Abū Bakr, Mother of the Faithful and the one loved by the Messenger of Allāh ﷺ to her sincere son, Zaid ibn Sawhan. When you receive this letter, come to us and support us in our affair. If you do not, discourage people from obeying Ali." What did Zaid do? He wrote her back saying, **أما من زيد بن صوحان إلى عائشة بنت أبي بكر، بعد ، فإن ابنك الخالص يقول: إن اعتزلت هذا الأمر ، ورجعت إلى بيتك ، وإلا فانا أول من نابذك** "From Zaid ibn Sawhan to ‘Ā'isha daughter of Abū Bakr. Your sincere son says that you should leave this matter and return home; otherwise, he will be the first to stand in your way."

Later, Zaid used to say, **رَحِمَ اللَّهُ أُمَّ الْمُؤْمِنِينَ! أُمِرْتُ أَنْ تَلْزَمَ بَيْتَهَا ، وَأُمِرْنَا أَنْ نَقَاتِلَ ، فَتَرَكْتُ مَا أُمِرْتُ ، وَصَنَعْتُ مَا أُمِرْنَا بِهِ وَنَهَيْتُنَا عَنْهُ!** "May Allāh have mercy on the Mother of the Faithful! She was ordered (by the Almighty) to stay at home while ordering us to fight; so, she did not do what she was ordered (by Allāh) while ordering us to do it. We did what we were ordered whereas she prohibited us from doing it!"

## WHAT HAPPENED ON THE WAY?

Historian Ibn Qutaybah says that when ‘Ā'isha and her army reached Awtas in the outskirts of Khaybar, Sa‘eed ibn al-‘Ās went to them accompanied by al-Mughirah ibn Shu‘bah. Sa‘eed alighted from his she-camel and went straight to ‘Ā'isha. This is their talk as Ibn Qutaybah records it:

نزل سعيد عن راحلته وأتى عائشة وقال لها : أين تريدان يا أم المؤمنين؟ فقالت : أريد البصرة. فقال لها : وما تصنعين بها ؟ قالت : أطلب بدم عثمان. قال : هؤلاء قتلة عثمان معك (يقصد طلحة والزبير). والتفت إلى مروان بن الحكم وأعاد عليه نفس السؤال الذي وجهه إلى عائشة ، وقال له : إن قتلة عثمان معكم ؛ والله ما قتله إلا طلحة والزبير وهما يريدان الأمر لأنفسهما. والتفت المغيرة بن شعبه إلى الناس وقال : إن كنتم خرجتم مع أمكم فارجعوا بها خير لكم ، وإن كنتم غضبتم لعثمان فروساؤكم قتلوا عثمان ، وإن كنتم نقمتم على علي بن أبي طالب شيئا فبينوا ما نقمتم عليه. وقال سعيد بن العاص لهم: أن عبدالله بن عامر قد دعاكم إلى البصرة وقد فر منها فرار العبد الأبق، وأهلها في طاعة عثمان بن عفان ، والآن يريد أن يقاتل بهم علياً وهم في طاعته، وقد خرج من بينهم أميراً ويعود الآن إليهم طريداً ، وقد وعدكم الرجال والأموال ؛ أما الأموال فعنده ما وعدكم به، أما الرجال فلا رجل عنده. وقال مروان بن الحكم لطلحة والزبير : أيها الشيطان، ما يمنعكما أن تدعوا الناس إلى بيعة مثل بيعة علي بن أبي طالب؟ فإن أجابوكم عارضتاهم بيعة مثل بيعته ، وإن لم يستجيبوا عرفتم ما لكم عند الناس. فقال له طلحة: يمنعنا أن الناس بايعوا علياً بيعة عامة، فبم ننقضها؟ وقال الزبير: ويمنعنا مع ذلك تتأقلا عن نصره عثمان وخفتنا إلى بيعة علي بن أبي طالب. فقال له الوليد : إن كنتم أساتما فلقد أحسنتما ، وإن كنتم أخطأتما فلقد أصبتما اليوم ، وأنتم اليوم خير منكم بالأمس. وقال مروان : أما أنا فهوي الشام وهاكما البصرة، وأنا معكما وإن كانت الهلكة.

Sa‘eed alighted from his she-camel, went to ‘Ā'isha and asked her, "Where are you going, O Mother of the Faithful?" She said, "I am going to Basra." He said, "What will you be doing there?" She said, "I will seek to avenge the killing of Othmān." He said, "Here are the killers of Othmān in your company (referring to Talhah and al-Zubayr)." He added saying, "Othmān's killers are with you. By Allāh, nobody killed him other than Talhah and al-Zubayr, and they both want the matter (the position of

caliph) for their own selves." Then al-Mughirah ibn Shu'bah turned to people and said, "If you came out with your Mother, it will be better for you to take her back. If you are angry because of Othmān, your chiefs were the ones who killed Othmān. If there is something that you have against Ali ibn Abū Tālib, make it clear what you are angry about." Sa'eed ibn al-'Ās said to them, "Abdullāh ibn 'Āmir had invited you to Basra from which he fled away like a guilty slave. Its people are still loyal to Othmān ibn Affān. Now he (Abdullāh ibn 'Āmir) wants to use them to kill Ali, and they are obedient to him. He left them as governor and will return to them as a fugitive. He promised you men and money. As for the money, it is with him as he promised. Regarding men, he does not have a single man." Marwān ibn al-Hakam said to Talhah and al-Zubayr, "You, Shaikhs, what prevents you from inviting people to an oath of allegiance similarly to that of Ali ibn Abū Tālib? If they respond favorably to you, then you will oppose him (Ali عليه السلام) with an allegiance similar to his. But if they do not respond to you, in that case you will come to know that you have no support among the people." Talhah said to him, "What prevents us is that the people swore the oath of allegiance to Ali en mass; so, with what can we revoke it?" Al-Zubayr said, "What prevents us, besides that, is our reluctance to support Othmān (when his mansion was besieged by angry crowds), rushing to swear the oath of allegiance to Ali ibn Abū Tālib." Al-Walid said to him, "If you both did something wrong, you actually did what was right. But if you erred then, you are now on the right track, and you today are better than what you used to be in the past." Marwān said, "As for me, I am inclined to go to the Levant (where Mu'awiyah was), and I am with you even though I may perish in the end."

#### **‘AISHA OFFERS A BOUNTY FOR ALI'S HEAD**

Ibn Qutaybah further tells us the following:

في معركة الجمل كانت عائشة تُخرج يدها من الهودج تحمل بدرة من الدنانير وتصيح بأعلى صوتها : من بينما عائشة هي التي روت حديث أشقى الآخرين في قاتل علي ، ورغم ذلك يأتيني برأس علي وله هذه البدرة؟ وقال عبدالمك بن مروان : لولا أن أبي أخبرني بأنه قد قتل طلحة ما تركت تيمياً إلا قتلته . . . بعثمان

"During the Battle of the Camel, 'Ā'isha used to stick her hand out of the howdah to show a handful of (gold) dinars, then she would shout as loudly as she could: "Who brings me the (severed) head of Ali so I may give him this (cash)?" 'Ā'isha was the one who reported the Prophet's hadith regarding the meanest wretch being the one who would kill Ali; despite that, she wanted to kill him...<sup>8</sup> Abdul-Mālik ibn Marwān said, 'Had my father not told me that he killed Talhah, I would not have spared one man from Taym without killing him for killing Othmān."<sup>9</sup>

<sup>8</sup> *Tathkirat al-Khawass*, p. 172; *Bihār al-Anwār*, Vol. 42, p. 197; *Al-Isti'ab*, Vol. 3, p. 60; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 9, p. 117; *Shawahid al-Tanzil*; al-Hasakani, Vol. 2, p. 436; *Tārīkh Dimashq*, Vol. 42, p. 546; *Manaqib Ali ibn Abi Tālib*; Ibn al-Dimashqi, Vol. 2, p. 86; *Subul al-Huda*; al-Shami, Vol. 11, p. 305.

<sup>9</sup> Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 9, p. 114.



في ذم أهل البصرة  
كُنْتُمْ جُنْدَ الْمَرْأَةِ وَاتِّبَاعَ الْبَهِيمَةِ رَعَا فَأَجَبْتُمْ وَعَقَرَ فَهَرَبْتُمْ أَخْلَافُكُمْ دِقَاقٌ وَعَهْدُكُمْ شِقَاقٌ وَدِينُكُمْ نِفَاقٌ وَمَاؤُكُمْ  
رُعَاقٌ وَالْمَقِيمُ بَيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ بِذَنْبِهِ وَالشَّائِخُ عَنْكُمْ مُتَدَارِكٌ بِرَحْمَةٍ مِنْ رَبِّهِ كَأَنِّي بِمَسْجِدِكُمْ كَجَوْجُو  
سَفِينَةٍ قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَمِنْ تَحْتِهَا وَغَرِقَ مَنْ فِي ضَمْنِهَا. وَفِي رِوَايَةٍ وَأَيْمُ اللَّهِ لَتَغْرَقَنَّ بِلَدُنَّكُمْ  
حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجَوْجُو سَفِينَةٍ أَوْ نَعَامَةٍ جَائِمَةٍ وَفِي رِوَايَةٍ كَجَوْجُو طَيْرٍ فِي لُجَّةِ بَحْرٍ وَفِي رِوَايَةٍ  
أُخْرَى بِلَادُكُمْ أَنْتُنَّ بِلَادُ اللَّهِ تَرْبِيَةٌ أَقْرَبُهَا مِنَ الْمَاءِ وَأَبْعَدُهَا مِنَ السَّمَاءِ وَبِهَا تَسْعَةُ أَعْشَارِ الشَّرِّ الْمُحْتَبَسُ فِيهَا  
بِذَنْبِهِ وَالْخَارِجُ يَغْفُو اللَّهُ كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ قَدْ طَبَّقَهَا الْمَاءُ حَتَّى مَا يَرَى مِنْهَا إِلَّا شَرْفُ الْمَسْجِدِ كَأَنَّهُ  
جَوْجُو طَيْرٍ فِي لُجَّةِ بَحْرٍ.

### Sermon 13

#### Imam Ali عليه السلام Chiding the People of Basra

"You were the army of a woman (a reference to `Ā'isha) and in the command of a quadruped (animal, namely `Askar, the huge camel `Ā'isha was riding). When it grumbled, you responded, and when it was wounded (hamstrung), you fled away. Your character is low and your pledge is broken. Your faith is hypocritical. Your water is brackish. He who stays with you is laden with sins, and he who forsakes you secures Allāh's mercy. As though I see your mosque high, prominent, resembling the surface of a boat, while Allāh has sent chastisement from above and from below it and everyone who is on it is drowned."

#### Another version of the same sermon:

"By Allāh! Your city will certainly be drowned, so much so that as though I see its mosque like the upper part of a boat or a sitting ostrich (or, in another version of his statement) like the bosom of a bird in the deep sea."

#### Still Another Version States the Following:

"Your city is the most stinking of all cities as regarding its clay, the nearest to water and remotest from the sky. It contains nine tenths of evil. He who enters it is surrounded with his sins. and he who is out of it enjoys Allāh's forgiveness. It seems as though I look at this habitation of yours with water having engulfed it, so much so that nothing can be seen of it except the highest part of the mosque appearing like the bosom of a bird in the deep sea."

Ibn Maytham writes that when the Battle of Jamal ended, three days thereafter, Amīr al-Mu'minīn عليه السلام said the morning prayers in the central mosque of Basra. Having finished it, he stood on the right side of the prayer place. Reclining against the wall, he delivered this sermon wherein he described the lowness of character of the people of Basra and their slyness, how they were inflamed at others' instigation without anyone of their own, handing their command over to a woman clung to a camel. They broke away after swearing allegiance and exhibited their low character and evil nature by being double-faced. In this sermon, the woman referred to is `Ā'isha, and the "quadruped" implies the camel (Jamal), Askar, after which this battle has been named, the Battle of the Jamal.

### Sermon 14

#### Also condemning the people of Basra following the Battle of the Camel

"Your grounds are close to the water and distant from the sky. Your wits have become light and minds are full of folly. You are a target of the archer, a morsel for the eater and an easy prey for the hunter."

من خطبة له عليه السلام حين بلغه خبر الناكثين ببيعته، وفيها يذم عملهم، ويلزمهم دم عثمان، ويتهدهم بالحرب

ذم الناكثين  
أَلَا وَإِنَّ الشَّيْطَانَ قَدْ ذَمَّرَ حَزْبَهُ وَاسْتَجْلَبَ جَلْبَهُ لِيَعُودَ الْجَوْرُ إِلَى أَوْطَانِهِ وَيَرْجِعَ الْبَاطِلُ إِلَى نَصَابِهِ وَاللَّهُ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصِيفًا.

دم عثمان  
وَأَنْتُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكَوهُ وَدَمًا هُمْ سَفَكُوهُ فَلَنْ يَكُنْتُ شَرِيكُهُمْ فِيهِ فَإِنَّ لَهُمْ لِنَصِيبِهِمْ مِنْهُ وَلَنْ يَكُونُوا وَلَوْهُ دُونِي فَمَا التَّبِعَةُ إِلَّا عَنْدهُمْ وَإِنَّ أَكْثَرَهُمْ حُجَّتُهُمْ لَعَلَى أَنْفُسِهِمْ يَرْتَضِعُونَ أَمَّا قَدْ فَطَمْتُ وَيَحْيُونَ بِدَعَايَ قَدْ أُمِيتَتْ يَا خُبَيْبَةَ الدَّاعِي مَنْ دَعَا وَالْأَمَّ أَجِيبَ وَإِنِّي لَرَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَعَلِمِهِ فِيهِمْ.

التهديد بالحرب  
فَإِنْ أَبَوْا أُعْطِيتُهُمْ حَدَّ السَّيْفِ وَكَفَى بِهِ شَافِيًا مِنَ الْبَاطِلِ وَنَاصِرًا لِلْحَقِّ وَمِنَ الْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَبْرَزَ لِلطَّعَانِ وَأَنْ أَصْبِرَ لِلْجَلَادِ هَبْلَتُهُمْ الْهَبُولُ لَقَدْ كُنْتُ وَمَا أَهْدُدُ بِالْحَرْبِ وَلَا أَرْهَبُ بِالضَّرْبِ وَإِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي وَغَيْرِ شُبْهَةٍ مِنْ دِينِي.

## Sermon 22

From a sermon of the Imām عليه السلام which he delivered when reports reached him about those who reneged on their oath of allegiance to him. In it, he condemns what they did, holding them accountable for killing Othmān and threatening to wage a war against them.

"Beware! Satan has certainly started mobilizing his forces and has collected his hosts so that oppression may reach its extreme ends and what is wrong may come back to where it belongs. By Allāh, they have not put a correct blame on me, nor have they done justice between me and themselves.

"They are demanding of me a right which they themselves have abandoned and a blood which they themselves have shed. Had I been a partner with them in it, then they, too, have their share of it. But if they did it without me, they alone have to face the consequences. Their biggest argument (against me) is really against their own selves. They are suckling from a mother who is already dry and bringing into life innovation which is already dead. How disappointing is this challenger to battle? Who is this challenger and for what is he responding to? I am happy that the reasoning of Allāh has been exhausted before them and He knows (all) about them. If they refuse (to obey), I will offer them the edge of the sword which suffices for a cure for wrongdoing and for supporting what is right.

"It is strange that they send me word to proceed to them for spear-fighting and to be ready to fight with the sword. May the mourning women mourn them. I have never been frightened of a fight, nor of being threatened with a confrontation. I enjoy full certainty of belief from my Lord and have no doubt in my faith."

When Amīr al-Mu'minīn عليه السلام was accused of having assassinated Othmān ibn 'Affān, he delivered this sermon to refute the allegation. In it, he says this about those who blamed him of it: "These seekers of vengeance cannot say that I alone am the assassin and that no one else took part in it. Nor can they falsify witnessed events by saying that they were unconcerned about it. Why, then, have they put me foremost for this avenging? With me, they should include themselves, too. If I am free of this blame, they cannot set themselves free from it. How can they detach themselves from this

punishment? The truth of the matter is that by accusing me of this charge, their aim is that I should behave with them in the same manner to which they are accustomed. But they should not expect me to revive the innovations of the (three) past regimes. As for fighting, neither was I ever afraid of it, nor am I so now. Allāh knows my intention and He also knows that those who stand to make this an excuse for seeking revenge [for having killed some of their *kāfir* ancestors] are themselves his assassins. Thus, history corroborates that the people who managed his (Othmān's) assassination by agitation and had even prevented his burial in Muslims' graveyard by hurling stones at his coffin bearers were the same who rose for avenging his blood. In this connection, the names of Talhah ibn Ubaydullāh, al-Zubayr ibn al-'Awwām and 'Ā'isha stand at the top of the list. On both occasions, their efforts come to sigh with conspicuity." Thus, Ibn Abul-Hadīd writes that: "Those who have recorded events relevant to the assassination of Othmān indicate that on the day when he was killed, Talhah's condition was this: In order to obscure himself from the eyes of the public, he kept covering his face as he was shooting arrows at Othmān's mansion."

In this regard, i.e. about al-Zubayr, he writes the following: "Historians have also stated that al-Zubayr used to say, 'Kill Othmān. He has altered your faith.'<sup>10</sup> People said, 'Your son is standing at his door guarding him!' He replied saying, 'May even my son be lost, but Othmān must be killed. Othmān will be lying like a carcass on the road tomorrow'" (*Sharh Nahjul-Balāgha*, Vol. 9, pp. 35-36). About 'Ā'isha, Ibn Abd Rabbih writes the following: "Al-Mughīrah ibn Shu'bah came to 'Ā'isha once. She said to him, 'O Abū Abdullāh, I wish you have been with me on the Day of the Jamal, how arrows were piercing through my *howdah* هودج (camel litter) till some of them hit my body.' Al-Mughīrah said, 'I wish one of them had killed you.' She said, 'May Allāh have pity on you! Why so?!' He replied, 'So it would have been an atonement for what you had done against Othmān,'" according to *Al-'Iqd al-Farīd*, Vol. 4, p.

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<sup>10</sup>Al-Zubayr here is echoing his cousin, Mother of the Faithful 'Ā'isha, who always kept saying, "*Uqtulu Na`thalan faqad kafar* أَفْتُلُوا نَعْتَالاً فَقَدْ كَفَرَ" ("Kill Na`thal, for he has committed apostasy"). Who was this Na`thal? Some renowned authors, including Ibn Manzour, tell us that he was a man in Egypt famous for his very long beard. Other authors say that he was a Jew from Yemen who had a long and coarse beard. I carefully looked for this word in Ibn Manzour's famous lexicon, *Lisān al-'Arab*, which is one of the treasures in my library, and I found it explained in detail on p. 214 of its 6<sup>th</sup> Vol., that is, the 1997 first edition published by Dār Sādir of Beirut, Lebanon. According to this lexicon, the word means, among others, "the foolish old man." The question that may jump to the heads of some readers, especially those who have recently embraced the Islamic faith and who may count caliph Othmān as one of Islam's saints, is this: How can the Mother of the Faithful 'Ā'isha call the third "righteous caliph" *kāfir*, apostate, a very serious charge? Did she really say that? In order to answer this question, one can refer to one or more very famous and highly respected classic Sunni references for verification. First of all, this statement by 'Ā'isha is recorded by al-Tabari in his *Tārīkh al-Umam wal Mulūk* (famous as *Tārīkh*), Vol. 4, p. 407, where the author details this man, Na`thal, on p. 477 of Vol. 3 of the same reference which is also available in my personal library. The following references also quote it: Ibn al-Athīr, *Al-Kāmil fil Tārīkh* (famous as *Al-Kāmil*), Vol. 3, p. 206; Ibn al-Jawzī, *Tathkirat Khawāss al-Umma fi Khasā'is al-A'imma* (famous as *Tathkirat al-Khawāss*), pp. 61, 64; Ibn Qutaybah, *Al-Imāma wal Siyāsa*, Vol. 1, p. 49; Ibn Manzour al-Misri, *Lisān al-'Arab* (lexicon), Vol. 14, p. 193 (old edition); al-Fayrooz Abādi, *Taj al-'Arūs min Jawāhir al-Qāmūs* (famous as *Taj al-'Arūs*), Vol. 8, p. 141 and Ibn Abd Rabbih al-Andalusi, *Al-'Iqd al-Farīd*, Vol. 4, p. 290. Remember that the numbers of Vol.s and pages apply to these sources' original Arabic texts. I have done my part, dear reader, now it is your turn!

هل سَمَّى النبي (صلى الله عليه وآله) لعائشة اسم جملها ؟

لَمَّا عَزَمَتْ عائشة على الخروج إلى البصرة، طلبوا لها بعيراً أَيْدًا يحمل هودجها، فجاءهم يعلى بن أمية ببعيره المسمى عَسْكَراً؛ وكان عظيم الخلق شديداً، فلَمَّا رَأَتْهُ أعجبتها، وأنشأ الجمال يحدثها بقوته وشِدَّتِهِ، ويقول في أثناء كلامه: عسكر. فلَمَّا سمعت هذه اللفظة استرجعت وقالت: رُئِوه، لا حاجة لي فيه، وذكرت حيث سُنَّلت أَنَّ رسول الله (صلى الله عليه وآله) ذكر لها هذا الاسم، ونهاها عن ركوبه، وأمرت أن يُطلب لها غيره، فلم يوجد لها ما يشبهه، فغَيَّرَ لها بجلال وقيل لها: قد أصبنا لك أعظم منه خلقاً، وأشدَّ قُوَّةً، وأُتيت به فرضيت؛ ولم يَخَفْ على عائشة الداهية أَنَّ الجمَل نفسه لم يبدلوه، لكنَّها لم تَعْتَنِ بالأوامر النبوية. وكان النبي (صلى الله عليه وآله) قد سَمَّى لعائشة اسم جملها عسكر ونبح كلاب الحوَاب لها.

### DID THE PROPHET ﷺ NAME THE CAMEL TO `Ā'ISHA ?

When `Ā'isha decided to march to Basra, they sought a strong camel to carry her howdah. Ya`li son of Umayyah brought his camel named Askar, and it was huge and very strong. When she saw it, she liked it, and the cameleer started talking to her about its strength and toughness, repeating the word "Askar" often. When she heard this word, she said, *اَنَا لِلَّهِ وَآلِهِ رَاجِعُونَ* "We belong to Allāh and to Him is our return," adding, "Take it back, I do not need it." When asked about the reason, she said that the Messenger of Allāh ﷺ had mentioned this name to her, forbidding her from riding it. She ordered to have another camel brought to her in its place, but there was none like it; therefore, its litter was changed and it was said to her, "We have found for you a greater one than it and stronger." It was brought to her, and she agreed. Surely genius `Ā'isha could not thus be fooled; she knew that it was the same camel which they did not replace, but she did not care much about Prophetic commands. The Prophet ﷺ had named the camel, Askar, to her, telling her that the dogs of Haw'ab حَوَاب will bark at her.<sup>11</sup>

### THE BARKING OF THE DOGS OF HAW'AB AT `Ā'ISHA PROVES THAT HER CONDUCT WAS UNLAWFUL

We read in *Al-Imāma wal Siyasa* الإمامة والسياسة, page 59, in a Chapter titled "Thikr al-Jamal", the mention of the camel, with regard to `Ā'isha that:

"When she began her opposition to Ali, she and her supporters began to make their way to Basra. On their way, the dogs of Haw'ab began to bark at them. `Ā'isha asked Muhammad bin Talha "Which place is this?" He said "It is Haw'ab" to which `Ā'isha replied, "Take me back for on one occasion, the Messenger of Allāh said, 'Amongst you (wives) is one at whom the dogs of Haw'ab shall bark.' He said to me specifically, 'Be careful, in case it is you'." Muhammad bin Talha said 'Leave these things and proceed'. Abdullāh bin Zubayr then swore in the name of Allāh that they had left Haw'ab (behind them) during the first part of the night; he brought some men who testified likewise. The `ulema of Islam have declared the event of Haw'ab to have been the first false testimony in Islam". Imām Ahmed (ibn Hanbal) records:

Qays (ibn Sulaym) has said, 'When `Ā'isha reached Bani `Āmir's well at night, some dogs barked at her. She asked: 'What is the name of this well?'

<sup>11</sup> Al-Majlisi, *Bihār al-Anwār*, Vol. 16, pp. 32, 112 and 138. Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, p. 224.

They replied: 'This is Haw'ab's well'. She replied: 'I have to return'. Some of those who were with her said, 'Nay you shall go forward so that the Muslims shall see you and Allāh makes peace'. She replied: 'Allāh's messenger ﷺ once said, 'Then what would you (the wives of the Prophet ﷺ) do when you hear the barking of Al-Haw'ab dogs?'<sup>12</sup>

This tradition also can be found in: *Musannaf* of Ibn Abi Shayba, Vol. 8, p. 708; *Musnad* of Ibn Rahweh, Vol. 2, p. 32; *Musannaf* of Abdul-Razzāq, Vol. 11, p. 365; the *Sahīh* of Ibn Haban, Vol. 15, p. 126; the *Musnad* of Abū Y`ali, Vol. 8, p. 282.

We read the following tradition in *Kanzul `Ummāl* which has been declared as *sahih*, authentic, by Mulla al-Muttaqi al-Hindi:

Tāwūs narrates that Allāh's Messenger said to his wives: "Who amongst you shall have the dogs of Haw'ab bark at her? O Humayrā'<sup>13</sup>! Will it be you?", as we read on p. 334, Vol. 11, Tradition 31671 of al-Muttaqi al-Hindi's *Kanzul `Ummāl*, Vol. 11, p. 334, Tradition 31671.

Imām Abū Bakr al-Haythami records the following:

عن ابن عباس قال : قال رسول الله صلى الله عليه وسلم لنسائه : ليت شعري أيتكّن صاحبة الجمل الأدب، تخرج فتنبجها كلاب حوآب، يقتل عن يمينها وعن يسارها قتلى كثير ثم تنجو بعد ما كادت؟

Ibn Abbās narrates that Allāh's messenger ﷺ said to his wives: "Who amongst shall be the rider of the camel who, when marching, shall have the dogs of Haw'ab bark at her? Thereafter many people shall be killed on her left and right; she will subsequently barely survive?," as recorded in *Majma` al-Zawā'id*, Vol. 7, p. 474, Tradition 12026.

Al-Haythami has said, "The narrators of this tradition are all reliable (*thūqāt*)".

The last and the decisive statement of the Prophet ﷺ conveys the message that `Ā'isha would create a problem and many people would be killed on account of her actions, but she will barely survive. It means that she will neither be killed nor tried for the misery that she had inflicted on the Ummah.

Ibn Jarir al-Tabari records the following in his history book, *Tārīkh*, on pp. 49-50:

Al-`Urayni (a member of the `Uraynah غُرَيْنَة tribe), owner of the camel on which `Ā'isha rode, has said, "I was traveling on my camel one day when a rider appeared in front of me. 'Owner of the camel,' he asked, 'Will you sell your camel?' 'Yes,' I replied. 'For how much?' 'One thousand dirhams.' 'You must be mad,' he responded, 'Can a camel cost a thousand Dirhams?' 'Yes, this camel of mine can.' 'How so?' 'I have never gone after anyone on him,' I replied, 'without catching up with him, and no one has ever come after me

<sup>12</sup>Ahmed bin Hanbal, *Musnad*, Vol. 6, p. 52, Tradition 24299.

<sup>13</sup>"Humayrā' حُمَيْرَاء, the reddish one, is the title the Prophet gave to `Ā'isha on account of her reddish complexion which is quite rare in Arabia.

when I was on his back without over-running him.' 'If you knew for whom we wanted him,' he replied, 'you would have given us a better deal.' 'So, whom do you need him for?' I asked. 'It will be for your mother.' 'But I left my mother sitting in her tent not desiring to go anywhere.' 'I want him for the Mother of the Faithful, `Ā'isha, that's who.' 'He is yours, then. Take him for nothing.' 'No, no! Come with us to where we are camped,' he replied, 'and we will give you a Mahriya<sup>14</sup> she-camel and some dirhams.' So I went back and they gave me a Mahriya she-camel and 400 or 600 dirhams. He then asked me, 'Brother of Uraynah, can you be our road guide?' 'Certainly better than most,' I replied. 'Come with us, then.' So I went with them. Every time I passed by a valley or a watering place, people would ask me about it, until we came one evening to the water of al-Haw'ab where the dogs barked at us. 'What water is this?' they (the accompanying troops) asked. 'It is the water of al-Haw'ab,' I replied. It was then that `Ā'isha screamed at the top of her voice and kept hitting the upper foreleg of her camel's litter, howdah, trying to make the camel kneel down. 'By Allāh,' she said, 'I am the one the dogs of al-Haw'ab have barked at! Take me back!' She repeated it three times.

Thus, the "mother of the faithful" led a male movement motivated by a desire to create *fitna*, sedition, according to the prediction of the Holy Prophet ﷺ.

Ibn Jarir al-Tabari has also quoted al-Zuhri as saying the following:

I was told that when Talha and al-Zubayr heard that Ali had camped at Thi Qar, they left for al-Basra and took the road to al-Munkadir. `Ā'isha then heard the dogs barking and asked: 'What water is this?' 'Al-Haw'ab' they replied. "We belong to Allāh, and to him we return" she exclaimed. "I am she. I heard Messenger of God say in the presence of his wives 'I wish I knew at which of you the dogs of al-Haw'ab will bark!'" and she wanted to turn back. Abdullāh bin al-Zubayr came up to her, and it is said that he said to her, "Whoever said that this was al-Haw'ab was lying." Then she persisted with her until she set off.<sup>15</sup>

Imām Ibn Hajar al-Asqalani records the following in his book *Fath al-Bāri*, Vol. 13 p. 55:

عن ابن عباس أن رسول الله ﷺ قال لنسائه: أيتكن صاحبة الجمل الأديب (بهمزة مفتوحة ودال ساكنة ثم موحدتين الأولى مفتوحة) تخرج حتى تنبجها كلاب الحوآب، يُقتل عن يمينها وعن شمالها قتلى كثيرة، وتنجو من بعد ما كادت؟ وهذا رواه البزار، ورجاله ثقات

Ibn Abbās narrated that Allāh's messenger ﷺ asked his wives once: "Who amongst you will be the rider of the camel? She will march until the dogs of Haw'ab bark at her. Many people shall be killed to her right and. She will barely survive." This is narrated by al-Bazzār whose narrators are reliable (*thuqāt*).

<sup>14</sup>A Mahriya she-camel is one famous for her unsurpassed speed.

<sup>15</sup>Al-Tabari, *History of al-Tabari*, translated English edition, Vol. 16, p. 68.

We read the following on p. 109, Vol. 2 of *Al-Iqd Al-Farīd*:

وقد كان النبي ﷺ قال لها: يا حميراء، كأي بك تنبحك كلاب الحوب. تقاتلين علياً وأنت له ظالمة.

Messenger of Allāh had told her: "Oh Humayrā! The dogs of Haw'ab shall bark at you. You shall fight Ali and you shall be the oppressor."

Let us present the comments of the Salafi scholar Hassan bin Farhan al-Māliki who writes the following on p. 75 of his book titled *Naho Enqad al-Tārīkh* نحو انقاذ التاريخ (towards saving history):

هذا الحديث يتضمن تخطئة أم المؤمنين عائشة رضي الله عنها في الخروج ، وقد اعترفت بخطئها وأن الأولى هو بقاؤها في بيتها، وكانت تبكي إذا تذكرت مسيرها إلى البصرة .

This hadith refers to the fact that the Mother of Believers `Ā'isha was mistaken when she conducted her (military) march, and she acknowledged this mistake. She was supposed to remain at home, and she always wept whenever she recalled her march to Basra.

Our opponents advance lame excuses in their defense of the rebellion of `Ā'isha et al. as echoed by the imām of the Salafis, Nasiruddin al-Albāni, which we shall entertain after citing the next prediction of the Holy Prophet ﷺ about `Ā'isha et al being on the side of falsehood in their rebellion against Ali bin Abi Tālib عليه السلام. We should also not forget the sheer cunning exhibited by the accomplices of `Ā'isha who happened to be respected *sahāba*. If, as they claim, *all* the *sahāba* are just and truthful, should we say the same about those who shouldered a false oath that enabled the subsequent killing of thousands of Muslims at the Battle of the Jamal? Yaqut al-Hamawi records the following on p. 314, Vol. 2 of his book *Mu`jam al-Buldān*:

وَهَمَّت بِالرَّجُوعِ فَعَالَطُوهَا وَحَلَفُوا لَهَا أَنَّهُ لَيْسَ بِالْحَوَّابِ

She decided to return, but they tricked her and swore to her that it was not Haw'ab.

We read the following on p. 286 of *Al-Ansāb* by al-Sam`āni:

وعزمت على الرجوع، فدخل عليها ابن أختها ابن الزبير وقال : ليس هذا ماء الحوَّاب، حتى قيل إنه حلف على ذلك وكَفَرَ عن يمينه – والله أعلم

She decided to return but her sister's son, Abdullāh ibn al-Zubayr, approached her and said, "This is not Haw'ab's well." He also swore an oath to it which he subsequently repented. Allāh knows best.

Al-Balāthiri records the following on p. 286, Vol. 1 of *Ansāb al-Ashraf*:

وعَزَمَتْ عَلَى الرَّجُوعِ، فَأَتَاهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَالَ : كَذِبٌ مَنْ زَعَمَ أَنَّ هَذَا لِمَاءِ الْحَوَّابِ ، وَجَاءَ بِخَمْسِينَ مِنْ بَنِي عَامِرٍ فَشْهَدُوا وَحَلَفُوا عَلَى صَدَقَ عَبْدُ اللَّهِ

She (`Ā'isha) decided to return but Abdullāh ibn al-Zubayr approached her and said, "Whoever claims that this is Haw'ab's well is lying." He then brought

fifty members of the Banu `Āmir tribe who provided a sworn testimony that Abdullāh (ibn al-Zubayr) was telling the truth.

When the Prophet ﷺ predicted that one of his wives would have the dogs of Haw'ab bark at her, and that her conduct would result in the loss of many lives, he specifically warned `Ā'isha not be that wife. This negates any defense suggesting that her conduct was well intentioned, noble and sanctioned by the Islamic law.

The Messenger of Allāh ﷺ certainly did not state that his wife would be well intentioned and would set out on a noble quest as was her legal right! He ﷺ made it clear that such a norm of conduct was unacceptable and would lead to bloodshed.



## CHRONOLOGY OF THE BATTLE OF THE CAMEL

Commander of the Faithful Ali ibn Abū Tālib received the oath of allegiance as the new caliph in 35 A.H./656 A.D. after the insistence of both Muhājirūn and Ansār and with the consensus of the people of Medīna. When Talhah and al-Zubayr caught up with `Ā'isha, as indicated above, they formed the leading trio of the opposition to Ali's rule. What strengthened their front was Abdullāh ibn Amir ibn Kurayz and Ya'li ibn Umayyah joining them from Yemen, providing them with plenty of wealth which, according to some accounts, was 600 camels and six thousand gold dinars. The folks met at the house of `Ā'isha.

After consultations, it was decided to accept the request of Abdullāh ibn Amir to go to Basra. `Ā'isha's suggestion to go to Medīna was rejected. Al-Tabari and other historians referred to this saying,

لما اجتمع إلى مكة بنو أمية وطلحه والزبير، انتمروا أمرهم، فأمرتهم عائشة بالخروج إلى المدينة، واجتمع القوم على البصرة وردوها - أي عائشة - عن رأيها، وقال لها طلحه والزبير: «إنا نأتي أرضاً قد أضيبت وصارت إلى علي (ع)، وقد أجبرنا علي (ع) على بيعته، وهم - يعني أهل المدينة - محتجون علينا بذلك وتاركوا أمرنا. . . فننادى المنادى: إنَّ عائشة تريد البصرة، فخرجت عائشة ومعها طلحة والزبير بجيش قوامه ثلاثة آلاف مقاتل تسعمائة منهم من أهل المدينة.

"When Banu Umayyah, Talhah and al-Zubayr met in Mecca and consulted with each other, `Ā'isha ordered them to march to Medīna. The consensus of the folks was to go to Basra instead, so they rejected her opinion. Talhah and al-Zubayr said to her, 'We go to a land that has been lost, becoming Ali's, and Ali forced us to swear the oath of allegiance to him and they—meaning the people of Medīna—use this as an argument against us and thus do not support our effort.' A caller shouted out that `Ā'isha wanted to go to Basra. `Ā'isha, accompanied by Talhah and al-Zubayr, led an army of thirty thousand fighters nine hundred of whom were from among the people of Medīna."<sup>16</sup>

### `Ā'ISHA IN BASRA

Meanwhile, `Ā'isha sent letters to the tribal shaikhs of Basra which Abdullāh ibn Amir carried to them. She asked the latter to go to those who used to be under his authority as governor of Basra appointed by Othmān ibn Affān. She wrote al-Ahnaf ibn Qais, Sabrah ibn Shiman and their likes. She kept marching until she reached al-Hafir (or al-Hafr) of Abū Musa (in the outskirts of Basra) where she waited for answers to her letters.

When reports of their approaching Basra reached Othmān ibn Hunayf, Basra's governor, Omran ibn Hasin and Abū al-Aswad al-Du'ali were dispatched to `Ā'isha with this instruction:

انطلقا إلى هذه المرأة فأعلمها علمها وعلم من معها، فخرجا، فاتھيا إليها وإلى الناس، فاستأذنا فأذنت لهما، فسألما وقالوا: إنَّ أميرنا بعثنا إليك نسألك عن مسيرك، فهل أنت مخبرتنا؟ فقالت:

«إنَّ الغوغاء من أهل الأمصار ونزاع القبائل غزوا حرم رسول الله (ص)، وأحدثوا فيه الأحداث، وآووا فيه المحدثين مع ما نالوا من قتل إمام المسلمين بلا تره ولا عذر، فاستحلوا الدم الحرام فسفكوه، وانتهبوا المال الحرام، وأحلوا البلد الحرام، والشهر الحرام، ومزقوا الأعراض والجلود. . . فهذا شأننا إلى معروف نأمركم به، ونحضكم عليه، ومنكر ننهاكم عنه، ونحثكم على تغييره».

<sup>16</sup>Al-Balāthiri, *Kitāb Futūh al-Buldān*, Vol. 2, p. 160; al-Tabari, *Tārīkh*, Vol. 4, p. 461.

فَقَالَا لَهَا: «إِنَّ اللَّهَ أَمَرَكَ أَنْتِ وَسَائِرُ زَوَاجَاتِ النَّبِيِّ (ص) فِي قَوْلِهِ تَعَالَى (وَقَرْنَ فِي بُيُوتِكُنَّ)». أما طلحة والزبير فقد تذرعا بالطلب بدم عثمان، وأنهما بايعا علياً مكرهين.

"Set out to this woman and get to know what she knows and what those with her know." They came out, reached her and her folks and sought permission to see her. She granted them permission. They greeted her then said, "Our governor has dispatched us to you to ask you about the purpose of your marching; are you going to tell us why?" She said, "The mobs from among the residents of [Islamic] countries and trouble-makers from among the tribes have raided the women of the Messenger of Allāh ﷺ, committing atrocities, permitting sinners to shelter themselves there besides the mischief they wrought of killing the imām of the Muslims (referring to Othmān) *without* a justification or an excuse. So they shed the forbidden blood, looted the forbidden money, violated the sanctity of the Haram land and of the Haram month, tearing sanctities and skins... This is why we came here to enjoin you to do what is right and to forbid what is wrong, urging you to change it."

Both men said to her, "Allāh commanded you and all other wives of the Prophet ﷺ to do as this verse says: *Stay in your houses.* . ." (Qur'ān, 33:33).

As for Talhah and al-Zubayr, they produced their excuse of seeking revenge for the shedding of Othmān's blood, adding that they had sworn the oath of allegiance to Ali against their will.<sup>17</sup>

#### ALI REACHES THE RABATHA<sup>18</sup>

When the newly elected caliph, Ali, came to know that `Ā'isha, Talhah and al-Zubayr were marching towards Basra, he mobilized the people of Medīna, coming out in the hope he would meet and desist the rebels from carrying out their mischievous scheme. He was accompanied by seven hundred cavaliers, including four hundred from among the Muhājirūn and Ansār, seventy of those who had fought during the Battle of Badr and the rest were revered *sahāba*, companions of the Prophet of Islam ﷺ. He left Sahl ibn Hunaif al-Ansāri as his deputy over Medīna. He returned when he missed the rebels as they marched towards Basra, southern Iraq.

A group from among the Ansārs of Medīna supported Ali. These included Khuzaymah ibn Thābit, who is famous as *ذُو الشَّهَادَتَيْنِ* "the man with the two *shahādas* (testimonies of faith, conviction)", in addition to six hundred cavaliers from the Tay tribe. Accompanied by his supporters, Ali marched until he reached Thi-Qar in southern Iraq, site of a famous historic battle that took place once shortly before the advent of Islam, in the early 7<sup>th</sup> Century A.D., between some Arab tribes in Iraq and the Persians of now Iran when the area was at the time known as Sumer. He sent his elder son, al-Hassan, with the revered *sahābi* Ammār ibn Yāssir to Kūfa to mobilize its people. They left Kūfa in the company of five thousand and sixty-five men, including the revered *sahābi* Mālik al-Ashtar.

<sup>17</sup> *Ibid.*

<sup>18</sup> The Rabatha is a historic archeological town, now mostly a desert, located 170 kms east of Medīna. It is one of the rest stations for caravans undertaking the Zubaida highway which extends from Mecca to Iraq.

When Ali عليه السلام reached Basra, he sent letters to the rebels, pleading to them in the Name of Allāh to desist, but they insisted on fighting him.<sup>19</sup> He organized his troops and handed over banners for the following:

a banner for the tribesmen of Himyar and Hamadān over whom he appointed Sa'eed ibn Ziyad ibn al-Nadhar al-Hamadāni,  
a banner for the tribes of Mathhaj and for the Ash'aris over whom he appointed Ziyad ibn al-Nadhar al-Harithi,  
a banner for the Tay tribe over whom he appointed Adiy son of Hatim al-Tayi, the man legendary for his hospitality and generosity,  
a banner for the tribes of Qais, Abas and Thubyan over whom he appointed Sa'd ibn Mas'ud al-Thaqafi, uncle of al-Mukhtar ibn Abū Ubayd al-Thaqafi (who in later years avenged the killing of Imām al-Hussain عليه السلام),  
a banner for the tribes of Kindah, Hadhramaut, Quzā'ah and Mahra over whom he appointed the revered *sahābi* Hīr ibn Adiy al-Kindi,  
a banner for the tribes of Azd, Bujailah, Khath'am and Khuzā'ah over whom he appointed Makhnaf ibn Saleem al-Azdi,  
a banner for the tribes of Bakr, Taghlib and Rabī'ah over whom he appointed Muhdūj al-Thuhli, and  
a banner for all the rest of the Quraish tribe as well as the Ansār tribes and others from among the people of Hijāz over whom he appointed the revered *sahābi* and traditionist Abdullāh ibn Abbās who is famous as "Ibn Abbās".

Over the infantry, Ali عليه السلام put in charge Jundab ibn Zuhair al-Azdi. Al-Ahnaf ibn Qais reinforced Ali's troops with six thousand archers. He said to the Imām عليه السلام, "If you wish, I shall fight with you or, if you prefer, I can desist ten thousand swordsmen from fighting you." Ali said to him, "Desist ten thousand swordsmen from fighting us."

Some tribesmen from Qais, Azd, Hanzalah, Imran, Tamim, Dhabbah and Riyab opted to support the fellows of the camel, while many preferred to support neither camp.<sup>20</sup> Some reports say that Ali's army numbered nineteen or twenty thousand, while that of his opponents numbered thirty thousand or more, but historians' reports vary in this regard.<sup>21</sup>

## THE FIGHT STARTS

When Imām Ali came to Basra, he entered it from the area next to the Taff, marching with his army until they reached a place called al-Zawiya (the angle), whereas Talhah, al-Zubayr and `Ā'isha marched from the Fardha area.<sup>22</sup> `Ā'isha came out of her house and settled at the Masjid al-Hathan in the Azd area. It was there that the fighting took place.<sup>23</sup>

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<sup>19</sup>Al-Balāthiri, Vol. 2, p. 158; al-Tabari, Vol. 4, pp. 477-479; al-Mas'ūdi, Vol. 3, pp. 103-105, Khalifah ibn Khayyāt, Vol. 1, p. 110.

<sup>20</sup>Al-Balāthiri, Vol. 2, p. 186; al-Tabari, Vol. 4, pp. 500-505; al-Daynūri, Vol. 1, pp. 145-146; Ibn A'tham al-Kūfī, Vol. 2, p. 463; al-Mas'ūdi, Vol. 3, p. 117.

<sup>21</sup>Al-Tabari, Vol. 4, pp. 505-506; Ibn A'tham al-Kūfī, Vol. 2, p. 461.

<sup>22</sup>Al-Tabari, Vol. 4, pp. 500-501; al-Mas'ūdi, Vol. 3, pp. 104-106; Khalifah ibn Khayyāt, Vol. 1, p. 111.

<sup>23</sup>Al-Tabari, Vol. 4, p. 503.

Commander of the Faithful Ali ibn Abū Tālib عليه السلام was quite reluctant to wage that war, so he stayed for three days sending letters to those folks in the hope they would go back to their senses and return to their loyalty to him like all other people.<sup>24</sup> He maintained his stance of avoiding the shedding of the Muslims' blood up to the last moments. On the day the battle started, he allowed a great deal of space and time for dialogue and goodwill efforts up to the middle of that day. Al-Daynūri has pointed out to this matter saying,

أقام علي رضي الله عنه ثلاثة أيام يبعث رسله إلى أهل البصرة، فيدعوهم إلى الرجوع إلى الطاعة والدخول في الجماعة، فلم يجد عند القوم إجابة، فزحف نحوهم. . ثم سار نحو القوم حتى دنا بصفوفه من صفوفهم، فواقفهم – وأمهلهم- من صلاة الغداة إلى صلاة الظهر، يدعوهم ويناشدهم، وأهل البصرة وقوف تحت رايتهم، وعائشة في هودجها أمام القوم.

"Ali, may Allāh be pleased with him, kept for three days sending his messengers to the people of Basra, inviting them to return to obedience to him and to join the masses, but he found no response from the folks, so he marched towards them. He advanced towards the folks until his ranks were near theirs, so he stopped. He granted them a respite from the noon prayers up to the afternoon prayers, calling on them and pleading with them, while the people of Basra kept standing under the shade of their banner and `Ā'isha in her camel litter before the folks."<sup>25</sup>

#### **ALI عليه السلام SEEKS RECONCILIATION**

Imām Ali wrote Talhah and al-Zubayr a letter saying, "You know that I did not want [to take charge of] the people until they wanted me, and they did not swear the oath of allegiance except after they forced me [to accept the post of caliph], and you both were among those who wanted to swear the oath of allegiance to him. You did not swear it to a ruler who took charge through force, nor for a present objective. So, if you swore it against your will, you thus indict your own selves by pretending to be obedient while concealing disobedience. As regarding your claim that I killed Othmān ibn Affān, between myself and your own selves are those who can swear on my behalf and on yours from among the people of Medīna then holds to account every individual regarding what he can bear. Here are the offspring of Othmān ibn Affān; let them recognize their obedience to me than submit to me their complaint against those who killed their father. Having said so, what do you both have to do with Othmān being wrongly killed? As you yourselves say, you are two men from among the Muhājirūn, and you swore the oath of allegiance to me then you violated it and brought your mother out of her house which Allāh Almighty to stay in it, and Allāh suffices you..., *Wassalām*."

To `Ā'isha, he wrote saying,

"You came out of your house in disobedience of Allāh Almighty and of His Messenger, Muhammed, seeking a matter which used to be none of your concerns, then you claim you seek reform among the Muslims. Tell me: What do women have to do with fueling hosts and reforming the people so you would seek, as you claim, revenge for Othmān? Othmān is a man from Banu Umayyah while you are a woman

<sup>24</sup> Al-Daynūri, Vol. 1, p. 147; al-Tabari, Vol. 4, p. 501; al-Mas'ūdi, Vol. 3, p. 106; al-Mufīd, Vol. 1, p. 334.

<sup>25</sup> Al-Daynūri, Vol. 1, p. 147.

from Banu Taym ibn Murrah. By my life, what has exposed you to affliction and caused you to commit disobedience is a greater sin than that of those who killed Othmān! You did not become angry until you caused others to be angry, and you were not agitated until you agitated others; so, bear Allāh, O `Ā'isha, go back to your house and draw down its veil on you, *Wassalām*."

As regarding Talhah and al-Zubayr, they did not answer Ali's letters but sent him a message saying, "O father of al-Hassan [rather than addressing him as Commander of the Faithful!], you have marched where there is no return, and you shall not return while there was still inside you a desire, and you will not be pleased unless we submit to you in obedience, and we shall never obey you, so issue your decree as you please, *Wassalām*."

His son, Abdullāh ibn al-Zubayr, leaped and said,

«أيها الناس! إنَّ علياً بن أبي طالب هو الذي قتل الخليفة عثمان بن عفان، ثم إنَّه الآن قد جاءكم ليبين لكم أمركم، فاغضبوا لخيفتكم، وامنعوا حريمكم، وقاتلوا على أحسابكم. . .».

"O people! Ali son of Abū Tālib is the one who killed caliph Othmān ibn Affān, and he now has come you to explain your matter to you; so, be angry on account of your [murdered] caliph, defend your women and fight for the prestige of your lineage..."

Al-Hassan عليه السلام, Imām Ali's oldest son, leaped, praised and lauded the Almighty then said,

«أيها الناس! إنه قد بلغنا مقالة عبد الله بن الزبير، فأما زعمه أن علياً قتل عثمان فقد علم المهاجرون والانصار بأن أباه الزبير بن العوام لم يزل يجتني عليه الذنوب، ويرميه بفضيحات العيوب، وظلحة بن عبيد الله راكز رأيته على باب بيت ماله وهو حي، وأما شتيمة لعلي فهذا ما لا يضيق به الحلقوم لمن أراده، ولو أردنا أن نقول لفعلنا، وأما قوله إن علياً أبتز الناس أمورهم، فإن أعظم حجة أبيه الزبير أنه زعم أنه بايعه بيده دون قلبه، فهذا إقرار بالبيعة، وأما تورّد أهل الكوفة على أهل البصرة فما يعجب من أهل حق وردوا على أهل باطل، ولعمري ما نقاتل أنصار عثمان، ولعلي (ع) أن يقاتل أتباع الجمل- والسلام».

"O people! We have come to know what Abdullāh ibn al-Zubayr has said. As regarding his claim that Ali killed Othmān, both the Muhājirūn and the Ansār have come to know that his father, al-Zubayr ibn al-Awwam, keeps charging him with sins, accusing him of what exposes the faults. Talhah ibn Ubaydullah is planting his banner at the door to *baytul-māl* while he is still alive. As regarding his taunting Ali, this is what one's mouth of anyone who attempts it cannot stand, and if we want, we could do [i.e. taunt him likewise]. As regarding his statement that Ali severed people's affairs, the greatest excuse of his father, al-Zubayr, is that he swore allegiance to him with his hand rather than with his heart, for this is an admission that he did swear the oath of allegiance. As regarding the people of Kūfa marching against the people of Basra, there is nothing unusual when the people of righteousness march towards the people of falsehood. By my life, we do not fight the supporters of Othmān, while Ali has the right to fight the folks of the camel, *Wassalām*."<sup>26</sup>

<sup>26</sup>Ibn Qutaybah, Vol. 1, pp. 70-71; Ibn A`tham al-Kūfī, Vol. 2, pp. 465-467.

The Commander of the Faithful dispatched to the folks the revered saḥābī Sa'sa'ah ibn Suhān and after him the revered saḥābī Abdullāh ibn Abbās. Sa'sa'ah ibn Suhān went to Talhah, al-Zubayr and 'Ā'isha to magnify to them Islam's sanctity, to forewarn them of the evil which they were harboring and to remind them of the ugly acts they committed of killing Muslims. Sa'sa'ah said,

«فقدمت عليهم فبدأت بطلحة فأعطيته الكتاب: وأدبت إليه الرسالة. فقال: الآن حين عضت ابن أبي طالب (ع) الحرب يرفق لنا. ثم جئت إلى الزبير فوجدته ألين من طلحة. ثم جئت إلى عائشة فوجدتها أسرع الناس إلى الشر، فقالت: نعم، قد خرجت للطلب بدم عثمان والله لأفعلن وأفعلن».

"I went to them and started with Talhah whom I gave the letter, whereupon he said, 'Now when the war has bitten the son of Abū Tālib, he shows kindness to us!' Then I went to al-Zubayr whom I found to be more lenient than Talhah. Then I went to 'Ā'isha whom I found the fastest of all people to evil. She said, 'Yes, I came out seeking to avenge the killing of Othmān and, by Allāh, I shall do it, I shall do it.'<sup>27</sup>

When the messengers dispatched by the Commander of the Faithful returned from Talhah, al-Zubayr and 'Ā'isha reporting the latter's insistence to oppose him and consensus on reneging on their oath of allegiance to him, doing the contrary of what he wished them to do and laboring to fight him and shed the blood of his supporters, that they would not listen to any admonishment, nor would they desist from committing wrongdoings even when forewarned, he set up the ranks of his brigades and organized the armies. The same was done by the fellows of the camel who prepared their ranks with 'Ā'isha riding her huge camel, Askar, advancing before them.<sup>28</sup> Al-Balāthiri tells us that the Imām was keen about following high fighting ethics, ordering his supporters not to fight until they are provoked, not to kill any wounded person, not to mutilate any corpse, not to enter any house without permission, not to taunt anyone, not to scare any woman and not to take anything other than what is in their camps.<sup>29</sup>

## IMĀM ADMONISHES HIS FOES

Up to the last moment did the Imām maintain his way of admonishing his enemies. Historians tell us that when both armies faced each other, Ali came out to Talhah and al-Zubayr, came close to them to the extent the necks of their animals were on opposite directions. He said,

«لعمري لقد أعددتما سلاحاً وخيلاً ورجالاً إن كنتم أعددتما عند الله عُذراً فاتقيا الله ولا تكونا كالتى نقضت غزلهما من بعد قوة أنكأنا. . .» فقال طلحة: «ألبت الناس على عثمان». قال علي (ع): «يومئذ يوفيهما الله دينهم الحق ويعلمون أن الله هو الحق المبين. يا طلحة، تطلب بدم عثمان؟ فلعن الله قتلة عثمان. يا زبير أتذكر يوم مررت بي مع رسول الله (ص)؟ فقال لك رسول الله (ص): لنقاتلنه، وأنت له ظالم!»، فقال: «اللهم نعم، ولو تذكرت ما سررت مسيري هذا - والله - لا أقاتلك أبداً». فأنصرف علي (ع) إلى أصحابه فقال: «أما الزبير فقد أعطى الله عهداً ألا يقاتلكم». ورجع الزبير إلى عائشة فقال لها: «ما كنت في موطن منذ عقلت إلا وأنا أعرف فيه أمري غير موطني هذا». فقالت: «فماذا تريد أن تصنع؟» فقال: «أريد أن أدعهم وأذهب». فقال له ابنه عبد الله: «جمعت هذين الجيشين حتى إذا حدد بعضهم لبعض أردت أن تتركهم وتذهب؟ أحسست رايات ابن أبي طالب، وعلمت أنها تحملها فتية أجداد؟» قال: «إني قد حلفت أن لا أقاتله». فقال له: «كفر عن يمينك وقاتل». فدعا غلاماً له يقال له مكحول، فأعتقه.

<sup>27</sup> Al-Mufīd, Vol. 1, pp. 313-317; Ibn A'tham al-Kūfī, Vol. 2, p. 467.

<sup>28</sup> Al-Balāthiri, Vol. 2, p. 170; al-Daynūri, Vol. 1, p. 149; al-Tabari, Vol. 4, p. 507.

<sup>29</sup> Al-Balāthiri, Vol. 2, p. 170.

"By my life, you have prepared weapons, steed and men. If you have prepared an excuse with Allāh, fear Him and do not be like a woman who exerted herself in weaving something then tearing it apart..." Talhah said, "You mobilized people against Othmān." Ali said, **يَوْمَئِذٍ يُؤْفِكُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ** "On that Day, Allāh will pay them back (all) their just dues, and they will realize that Allāh is the (very) truth that makes all things manifest" (Qur'ān, 24:25). O Talhah! Do you seek revenge against those who killed Othmān? May Allāh curse Othmān's killers. O Zubayr! Do you remember the day when you passed by as I was in the company of the Messenger of Allāh who said to you, 'You shall fight him, and you shall be the wrongdoer?'" al-Zubayr said, "Yes, I do. Had I remembered it [before], I would not have thus marched out. By Allāh! I shall never fight you." Ali returned to his fellows and said, "As for al-Zubayr, he has pledged to Allāh not to fight you." Al-Zubayr returned to `Ā'isha to whom she said, "Since I became an adult, I have always known my position with the exception of my present one." She said, "So, what are you going to do?" He said, "I want to leave them and go [home]." His son, Abdullāh, thereupon, said to him, "You have gathered both of these armies until, when some of them drew the line for the other, you now leave them and go? You have sensed the flags of the son of Abū Tālib, so have you now come to know that they are carried by young gallant men?" He said, "I have sworn never to fight him." Abdullāh said to him, "Offer an atonement for your oath and fight." Al-Zubayr, therefore, called his slave Makhool مكحول whom he emancipated [as atonement].<sup>30</sup>

### CALL TO UNITY

The Imām then ordered a man from Abd Qais to raise a copy of the Holy Qur'ān, which he did and stood between both armies. The man said, "I invite you to what it has. I invite you to abandon disunity, to remember Allāh's blessing on you in bringing your hearts together and to be united." He was shot with arrows until he was killed. A man from `Ā'isha 's camp shot a man from among the followers of Imām Ali, killing him instantly. Ali said, **اللهم اشهد** "O Allāh! Do testify!" Another man shot an arrow that killed Abdullāh ibn Budayl ibn Warqā al-Khuzā'i. His brother, Abdul-Rahmān, carried his corpse, so Ali said, **اللهم اشهد** "O Allāh! Do testify!" Then Ali said, **هذا وقت** "Now is the time to fight."<sup>31</sup>

### MORE OF ALI'S COMMENTS ON THE BATTLE

Besides Nahjul-Balāgha, there are many references that quote for us the following statement by Imām Ali عليه السلام commenting on this battle, the first of its kind and the forerunner of countless incidents in which the Muslims killed each other and they still do to the delight of their enemies:

قال الإمام علي (عليه السلام) في معركة الجمل:  
لما اجتمع عليّ ملائكم ، نظرتُ فلم يسعني ردكم حيث اجتمعتم ؛ فبايعتموني مختارين ؛ وبايعني في أولكم طلحة والزبير طائعين غير مكرهين ، وأنا أعرف الغدر في وجهيهما ، والنكت في عينيهما . ثم ما لبثا أن استأذنا في العمرة فأعلمتهما أن ليس العمرة يريدان ، والله يعلم أنهما أرادا الغدرة ، فجذدت عليهما العهد في الطاعة ، وأن لا يبيعا للأمة الغوائل ؛ فعاهداني ثم لم يفيا لي ، ونكتا ببيعتي ، ونقضوا عهدي ، فسارا إلى مكة ، واستخفا عائشة وخدعاها ؛ وشخص معهما أبناء الطلقاء ، فقدما البصرة ، وقد اجتمع أهلها على طاعة الله وبيعتي ، فدعواهم إلى معصية الله وخلافي ؛ فمن أطاعهما منهم فتنوه ، ومن عصاهما قتلوه ، فباعبنا لاستقامتهما لأبي بكر وعمر وبغيهما عليّ . والله إنهما ليعلمان أنني لست بدون أحد الرجلين ، ولو شئت أن أقول : اللهم اغضب عليهما بما صنعا في حقّي ، وظفروني بهما . وقد كان من قتلهم حكيم بن جبلة ما بلغكم وقتلهم السبابجة ، وفعلهم بعثمان بن حنيف ؛ ما لم يخف عليكم . والله إنني منيت بأربعة لم يمن بمثلهن أحد بعد

<sup>30</sup> Al-Balāthiri, Vol. 3, p. 513.

<sup>31</sup> Al-Balāthiri, Vol. 2, pp. 170-171; al-Ya`qūbi, Vol. 2, p. 182; al-Tabari, Vol. 4, p. 509.

النبي (صلى الله عليه وآله): مُنِيتُ بأدهى الناس وأسخاهم، طلحة بن عبيدالله، وأشجع الناس، الزبير بن العوام، وأطوع الناس في الناس، عائشة بنت أبي بكر، وأسرع الناس إلى فتنة، يعلي بن أمية. والله ما أنكروا عليّ منكراً، ولا جعلوا بيني وبينه نصفاً، ولا استأثرت بمال، ولا ملت بهوى، وإنهم ليطالبون حقاً هم تركوه، ودماً هم سفكوه؛ فإن كنت شريكهم فيه، كما يزعمون، فإن لهم لنصيبهم منه؛ ولئن كانوا أولوه دوني، فما التبعة إلا قبلهم، وما الطلبة إلا قتلهم، وإن أعظم حجتهم لعلی أنفسهم، وإن أول عدلهم للحكم على أنفسهم، ولقد كان معاوية كتب إليهما من الشام كتاباً يخدمهما فيه، فكتماه علي، وخرجا يؤهمان الطعام والأعراب أنهما يطلبان بدم عثمان؛ وإن دم عثمان لمعصوب بهما، ومطلوب منهما، والله إنهما لعلی ضلالة صفاء، وجهالة عمياء. وا عجباً لطلحة! ألب الناس على ابن عفان، حتى إذا قتل أعطاني صفقة يمينه طانعاً، ثم نكت بيعتي وطفق ينعي ابن عفان ظالماً، وجاء يطلبين يزعم بدمه! والله ما استعجل متجرباً للطلب بدم عثمان إلا خوفاً من أن يطلب بدمه؛ لأنه مظنته، ولم يكن في القوم أحرص عليه منه، فأراد أن يغالط بما أجلب فيه، ليلتبس الأمر، ويقع الشك. والله ما صنع في أمر عثمان واحدة من ثلاث: لئن كان ابن عفان ظالماً، كما كان يزعم حين حصره وألب عليه، لقد كان ينبغي له أن يوازر قاتليه، وأن يباذ ناصريه. ولئن كان في تلك الحال مظلوماً، لقد كان ينبغي له أن يكون من المنهين عنه، المعذرين فيه. ولئن كان في شك من الخصلتين، لقد كان ينبغي له أن يعتزله ويركد جانباً، ويدع الناس معه. فما فعل واحدة من الثلاث؛ وجاء بأمر لم يعرف بابه، ولم تسلم معاذيره.

أيها الناس؛ إن الله عز وجل افترض الجهاد فعظمه، وجعله نصرته وناصره. والله ما صلحت الدنيا قط، ولا الدين إلا به. ألا وإن الشيطان قد جمع حزبه، واستجلب خيله ورجله ومن أطاعه، ليعود له دينه وسنته؛ وحث زينته في ذلك وخدعه وغروره، وينظر ما يأتيه، وقد رأيت أموراً قد تحصصت.

أيها الناس؛ إن عائشة سارت إلى البصرة ومعها طلحة والزبير، وكل واحد منهما يرجو الأمر له، ويعطفه عليه دون صاحبه. أما طلحة فابن عمها، وأما الزبير فختنها. لا يمتان إلى الله بحيل، ولا يمدان إليه بسبب. كل واحد منهما حامل ضب لصاحبه؛ وعماً قليل يكشف قناعه به. والله لئن أصابوا الذي يريدان، ولئن ينالوا ذلك أبداً، لينتزعن هذا نفس هذا، وليأتين هذا على هذا. والله لقد علمت أن راكبة الجمل الأحمر ما تقطع عقبة، ولا تحل عقدة، ولا تنزل منزلاً، إلا في معصية الله وسخطه، حتى تورث نفسها ومن معها موارد الهلكة. إي والله، ليقتلن ثلثهم، وليهربن ثلثهم، وليتوبن ثلثهم. وإنها، والله، التي تنبجها كلاب الحوالب. فهل يعتبر معتبر، ويتفكر متفكر؟! ألا قد قامت الفتنة وفيه الفنة الباغية. فأين المحتسبون؟ أين المؤمنون؟ فقد سنت لهم السنن، وقدم لهم الخير، وكل ضلة علة، وكل ناكث شبهة، وإنما سميت الشبهة شبهة لأنها تشبه الحق.

When your decision makers met with me, I looked and could not go against your consensus, so you swore the oath of allegiance to me willingly. The first from among you who swore it were Talhah and al-Zubayr, and they did so willingly, not being coerced, and I knew treachery on their faces and reneging in their eyes. Then they soon sought my permission to go to perform the `umra, so I told them that they did not seek the performing of the `umra, and Allāh knows that they had set their mind on treachery, so I renewed their pledge of obedience and that they should not seek to cause the nation to fall into catastrophes. They, thereupon, gave me their pledge but they did not fulfill it. They reneged on their oath of allegiance to me, violating their promise to me. They went to Mecca and fooled `Ā'isha, deceiving her. The sons of the *taleeqs* الطلقاء supported them. They went to Basra whose people were on the consensus to obey Allāh and to swear the oath of allegiance to me. They both invited them to disobey Allāh and to disobey me. They brought into sedition anyone who obeyed them, killing anyone who disobeyed. So, how amazing their straightforwardness to both Abū Bakr and Omar and their injustice to me! By Allāh, they both know that I am not less than either men (Abū Bakr and Omar), and had I willed, I would have said, O Allāh! Let Your wrath descend on them both on account of what they have committed against me and enable me to win the upper hand over them. You have heard how they killed Hakim ibn Jiblah and also their killing the (four hundred) guards of State coffers, and what they did to Othmān ibn Hunaif. All these are not hidden from your knowledge. By Allāh! I have been afflicted by four by the like of whom nobody was afflicted after the demise of the Prophet ﷺ: I have been afflicted by the most cunning of all people and the most generous, namely Talhah ibn (son of) Ubaydullah, with the most brave of people, namely al-Zubayr ibn al-Awwam, with the one who is the fastest of all people to harm people, namely `Ā'isha daughter of Abū Bakr, and with the man who was the fastest of all people to



sedition, namely Ya'li ibn Umayyah. By Allāh! They did not find me doing anything abominable to charge me with, nor did they require my requital on its account, nor did I hoard money for myself, nor did I let my desire take control of myself. They demand something which they themselves had abandoned and blood which they themselves had shed. So, had I been their partner in it, as they claim, they have their own share of it, and they were ahead of me to do it. The burden is on none but their own selves, and what is needed is killing them. Their greatest argument is against their own selves. The first act of justice is that you must indict their own selves. Mu'awiyah had written them from the Levant a letter to deceive them, but they hid it from me, and they marched out misleading the fools and the Bedouins with the claim that they were avenging the killing of Othmān while Othmān's blood is round their heads and is sought from them. By Allāh! They are following a solid misguidance and a blind ignorance. How amazing it is when Talhah instigated people against the son (Othmān) ibn Affān, until he was killed, then he willingly shook hands with me then reneged on his oath of allegiance to me and kept unjustly mourning Othmān ibn Affān and came to me claiming to demand retribution! By Allāh! He did not rush to avenge the killing of Othmān except due to his fear of being held responsible for shedding Othmān's blood because he always thought ill of him (of Othmān), and nobody among the people was more hostile towards him. He, therefore, wanted to deceive regarding the matter in which he put himself so he could confuse the matter and to let suspicion settle. By Allāh! He (Mu'awiyah) did not do, with regard to Othmān, one of three (options): 1) If Othmān was unjust, as he used to claim when he facilitated his siege (prohibiting anyone from getting water and food from reaching his mansion), instigating people against him, he was supposed to support his killers and to shun his supporters. 2) Had he (Othmān) been in that conditions oppressed, he (Mu'awiyah) should have kept people at bay from Othmān, finding excuses for him. 3) If he was in doubt regarding both matters (options), he should have stayed away from him, leaving him alone and letting people to deal with him. He did not do any of the three. He (instead) approached a matter the entrance to which he did not know, nor did he have justifiable excuses.

O people! Allāh, the most Exalted One, the most Great, mandated *jihad*, magnifying it, making it a way to support Him. By Allāh! Life is never good without it nor religion. Indeed, Satan has assembled his hosts, bringing his cavalry and his infantry and all those who obeyed him in order to restore the creed to himself and to his way, utilizing in so doing his trickery and deception, waiting to see what he would accomplish, and I have seen many matters which have materialized.

O people! 'Ā'isha marched to Basra accompanied by Talhah and al-Zubayr each of whom wishes the matter (caliphate) to be his, steering it in his direction rather than in that of his fellow. As for Talhah, he is her cousin. As for al-Zubayr, he is her in-law. They do not extend a rope to Allāh, nor do they find means to reach Him. Each of them harbors an evil intention towards his fellow, and they will never achieve their objective. This individual will take out the life of that, and each will turn against the other. By Allāh! I know that the woman who rides the red camel will not cross an obstacle, nor will she untie a knot, nor will she carry out an undertaking except in disobedience of Allāh and in causing His wrath until she brings herself and those with her to perdition. Yes, by Allāh, a third of them will be killed, and a third of them will flee, and a third of them will repent. She, by Allāh, is the one at whom the dogs of Haw'ab will bark. So, will there be anyone who will receive admonishment? Will there be anyone who will consider?

Indeed, sedition has risen and the oppressive group is in its midst; so, where are those who remember the Judgment (Day)? Where are the faithful? Ways have been coined for them and goodness has (now) been presented to them. For every misguidance

there is a cause, and for everyone who reneges casts vagueness <sup>شبهة</sup>, and it is known to be vague because it looks like <sup>تشبه</sup> the truth.<sup>32</sup>

Historians differ among themselves about when the battle took place. Some say that it started on a Thursday on the middle of Jumada al-Ākhira of 36 A.H., and there are those who say that it took place on the 10<sup>th</sup> of Jumada al-Ākhir of 36 A.H., while still others say that it took place on the 10<sup>th</sup> of Jumada I of 36 A.H. in the Khurayba area in the outskirts of Basra.<sup>33</sup>

Over the right wing of the Imām stood Mālik al-Ashtar, and over the left was Ammār ibn Yāssir, and the banner with Imām Ali's son, Muhammed ibn al-Hanafiyya.<sup>34</sup> Al-Hassan was in the right wing and al-Hussain was in the left.<sup>35</sup>

### BATTLE'S OUTCOME

Only few hours after its start, signs clearly pointed to the defeat of the fellows of the camel<sup>36</sup>. In the evening, Talhah and Marwān ibn al-Hakam as well as those who fought with them were all rounded up. When Marwān saw people fleeing, he said, <sup>والله</sup> "By Allāh, I shall never seek revenge for Othmān after this day." He shot Talhah with an arrow, wounding his leg, then he turned to Aban ibn Othmān to whom he said, <sup>قد كفيتك أحد قتلة أبيك</sup> "I have spared you [the trouble of] one of your father's killers." A slave of Talhah brought a mule whom the latter rode. The slave said to his master, "Will there be a place for us to alight?" He answered, "No, the folks have already exhausted you enough." He was provided accommodation at one of the homes of Banu Sa'd in Basra where he died.<sup>37</sup>

Some sources have indicated that al-Zubayr regretted what he had done and withdrew from the battle before it started.<sup>38</sup> According to another report, al-Zubayr withdrew from the battle and headed to Medīna after noticing signs of the defeat of the fellows of the camel.<sup>39</sup>

After al-Zubayr's withdrawal from the battlefield, he was followed by Amr ibn Jarmooz with a group of his followers, killing him in an area called <sup>وادي السباع</sup> Wadi al-Sibā' (Lions' Valley)<sup>40</sup>, then he severed his head from his body and brought it to

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<sup>32</sup>Al-Tabari, *Tārīkh al-Umam wal Muluk* تاريخ الأمم والملوك, Vol. 3, p. 492; al-Hakim al-Naisabfuri (or Naishapfuri), *Al-Mustadrak `ala Al-Sahīhain* المستدرک علی الصحیحین, Vol. 3, pp. 412, 5573-75; *Al-Riyadh al-Nadhira* الرياض النضرة, Vol. 4, p. 249; al-Mas'udi, *Mur'aj al-Thahab* مروج الذهب, Vol. 2, p. 380; al-Bayhaqi, *Dala'il al-Nubuwwa* دلائل النبوة, Vol. 6, p. 415; Ali ibn Burhan ad-Din al-Halabi <sup>علي بن برهان الدين الحلبي</sup>, *Al-Seera al-Halabiyya* السيرة الحلبية, Vol. 3, p. 287.

<sup>33</sup>Al-Balāthiri, Vol. 2, p. 174; Yaqut al-Hamawi, *Mu'jam al-Buldān*, in a footnote about the word <sup>خُرَيْبَة</sup> Khurayba.

<sup>34</sup>Al-Mufid, *Al-Jamal*, p. 179.

<sup>35</sup>Al-Mufid, *Al-Jamal* (Qum edition), p. 186.

<sup>36</sup>Al-Balāthiri, Vol. 2, p. 171.

<sup>37</sup>Al-Daynūri, Vol. 1, p. 171.

<sup>38</sup>Ibn A'tham al-Kūfi, Vol. 2, pp. 470-471.

<sup>39</sup>Al-Balāthiri, Vol. 2, p. 181.

<sup>40</sup>Al-Tabari, Vol. 4, p. 511.

Ali ibn Abū Tālib عليه السلام, telling him what he had done to al-Zubayr. Ali عليه السلام took al-Zubayr's sword and kept turning it as he said, "It is a sword that quite often kept harm away from the face of the Messenger of Allāh, but this is destiny and fate."<sup>41</sup>

### WHAT HAPPENED TO `Ā'ISHA?

After the battle had come to an end, they took `Ā'isha out of her camel litter and set up a tent for her. The Imām said to her, **ألم يأمرك أن تقرّي في بيتك؟ والله ما أنصفك الذين أخرجوك** "Did he not order you to remain at home? By Allāh, those who took you out were not fair to you, safeguarding their wives while exposing you to danger." He ordered her brother Muhammed to accommodate her at the house of Safiyya daughter of al-Harith ibn Talhah al-Abdi where she stayed for several days following which the Imām sent Abdullāh ibn Abbās to her ordering her to get out and return to Medīna. She said, **أبيت ما قلت وخالفت ما وصفت** "I refuse what you have said and oppose what you have described," whereupon Ibn Abbās informed Ali عليه السلام of her refusal to cooperate. Ali عليه السلام sent him back to her. Ibn Abbās said to her, **إن أمير المؤمنين (ع) يعزم عليك أن ترجعي** "The Commander of the Faithful orders you to return." `Ā'isha, therefore, came out of Basra. Ali عليه السلام sent with her brother Abdul-Rahman or Muhammed son of Abū Bakr with a group of women known for their piety from the tribes of Abd Qais, Hamadān and others, outfitting them with turbans and arming them with swords. `Ā'isha was thus returned home dignified, honored.<sup>42</sup>

It is said that `Ā'isha entered Medīna and went home feeling regretful for what she had done. Whenever the Battle of the Camel was mentioned in her presence, she would weep profusely then say, **يا ليتني لم أشهد ذلك المشهد!** "How I wish I never saw that scene!" And if she recited the verse saying **«وَقَرْنَ فِي بُيُوتِكُنَّ»** "Stay in your houses (33:33)", she would weep until the veil on her face would be drenched.<sup>43</sup>

قال البخاري في (كتاب الطلاق) عن عائشة قالت: كان رسول الله صلى الله عليه وسلم يحب الحلو والعلس، وكان إذا انصرف من العصر دخل على نساؤه فيدنون من إحداهن، فدخل على حفصة بنت عمر فاحتبس أكثر ما كان يحتبس، فغرت، فسألت عن ذلك فقيل لي أهدت لها امرأة من قومها عكة عسل، فسقت النبي صلى الله عليه وسلم منه شربة، فقلت: أما والله لنحتالن له، فقلت لسودة بنت زمعة: إنه سيدنو منك، فإذا دنا فقول: أكلت مغافير، فإنه سيقول لا، فقول له: ما هذه الريح التي أجد؟ سيقول لك سقتني حفصة شربة عسل، فقول: جرت نحلته العرط وسأقول ذلك، وقولي له أنت يا صفية ذلك، قالت، تقول سودة: فوالله ما هو إلا أن قام على الباب، فأردت أن أناديه بما أمرتني فرقاً منك، فلما دنا منها، قالت له سودة: يا رسول الله أكلت مغافير؟ قال: (لا)، قالت: فما هذه الريح التي أجد منك؟ قال: (سقتني حفصة شربة عسل)، قالت: جرت نحلته العرط، فلما دار إلي، قلت نحو ذلك، فلما دار إلى صفية قالت له مثل ذلك، فلما دار إلى حفصة قالت له: يا رسول الله ألا أسقيك منه؟ قال: (لا حاجة لي فيه)، قالت: تقول سودة والله لقد حرمناه، قلت لها: اسكتي. هذا لفظ البخاري ولمسلم، قالت: وكان رسول الله صلى الله عليه وسلم يشهد عليه أن يوجد منه الريح، يعني الريح الخبيثة، ولهذا قلن له أكلت مغافير لأن ريحها فيه شي.

ومما يدل على أن عائشة وحفصة رضي الله عنهما هما المتظاهرتان الحديث الذي رواه الإمام أحمد عن ابن عباس قال: لم أزل حريصاً على أن أسأل عمر عن المرأتين من أزواج النبي صلى الله عليه وسلم اللتين قال الله تعالى: {إن تتوبا إلى الله فقد صغت قلوبكما} حتى حج عمر وحجبت معه، فلما كان ببعض الطريق عدل عمر، وعدلت معه بالإداوة، فتبرز ثم أتاني، فسكنت على يديه فتوضأ، فقلت: يا أمير المؤمنين: من المرأتين من أزواج النبي صلى الله عليه وسلم اللتان قال الله تعالى: {إن تتوبا إلى الله فقد صغت قلوبكما}؟ فقال عمر: واعجباً لك يا ابن عباس، قال الزهري: كره والله ما سأله عنه ولم يكتمه، قال: هي عائشة وحفصة.

<sup>41</sup> Ibn A`tham al-Kūfi, Vol. 2, pp. 471-472.

<sup>42</sup> Al-Mas`ūdi, Vol. 3, pp. 113-114.

<sup>43</sup> Ibn A`tham al-Kūfi, Vol. 2, p. 487.

In his "Book of Divorce", al-Bukhari (in his *Sahīh*) quotes `Ā'isha as saying, "The Messenger of Allāh used to like sweets and honey. Once he finished his afternoon prayer, he would go to visit one of his wives with whom he would be intimate. He once entered the chamber of Hafsa daughter of Omar (ibn al-Khattāb) where he stayed longer than he used to. I, therefore, felt jealous and inquired about it. I was told that one of Hafsa's folks had gifted her a small jar of honey, so she served the Prophet a sweet drink of it. I said to myself, 'By Allāh, I shall scheme a trick for him.' I said to Sawdah daughter of Zam`ah, 'He will get close to you; when he does, say this to him: 'You have eaten (honey extracted by) Maghafeer (bees),' and he will deny it, whereupon you should say to him, 'What is this (foul) smell I find?' He will say, 'Hafsa served me a honey drink.' You should then say, 'The Arfat bee did it,' and I will say the same. You, too, Safiyya, must say the same.' She went on to quote Sawdah as saying, 'By Allāh, he was at the door when I wanted to call on him as you ordered me out of fear of you.' When he came close to her, Sawdah said to him, 'O Messenger of Allāh! Have you eaten Maghafeer?' He answered in the negative, so she asked him, 'What is this foul I find coming out of you?' He said, 'Hafsa served me a honey drink.' She said, 'The Arfat bee did its thing.' When he turned to me, I said something like that. When he turned to Safiyya (daughter of Huyayy ibn al-Akhtab), she said similarly. But when he turned to Hafsa, she said to him, 'O Messenger of Allāh! Shall I give you a drink of it?' He said, 'I have no need for it.' She went on to quote Sawdah as saying, 'By Allāh, we have deprived him,' whereupon I said to her, 'Keep silent.'" All this is quoted verbally by al-Bukhari and Muslim (in their respective *Sahīh* books). `Ā'isha added saying that the Messenger of Allāh could not tolerate any bad smell coming out of him. This is why those wives told him that he had eaten the Maghafeer because they cause a bad smell.

What proves that `Ā'isha and Hafsa were the ones who thus schemed is a tradition narrated by imām Ahmed (ibn Hanbal) who quotes Ibn Abbās as saying, "I was keenly waiting for the opportunity to ask Omar (ibn al-Khattāb) about the two wives of the Prophet, peace and blessings of Allāh with him, about whom Allāh Almighty said, ' If both of you turn in repentance to Him, your hearts are indeed so inclined' until Omar went to perform the pilgrimage which I performed with him. At one point, he swerved from the road and I did the same with him. He relieved himself then came to me. I poured water on his hands for his ablution, then I said, 'O Commander of the Faithful! Who are the two wives of the Prophet, peace of Allāh with him and His blessing, about whom Allāh Almighty said, ' If both of you turn in repentance to Him, your hearts are indeed so inclined'? Omar said, 'You are amazing, O son of Abbās!' Al-Zuhri has said, 'By Allāh, he (Omar) hated the question, but he did not hide the answer. He said, 'They are `Ā'isha and Hafsa.'"

#### **`ĀISHA RUDE TO OTHER WIVES OF THE PROPHET**

Rebellious `Ā'isha was rude to almost everyone around her, the spoiled young woman that she was, the one who was married to the Prophet of Islam on her father's insistence rather than due to the Prophet's own desire and wish.

Here is text for the reader that testifies to this fact. It is stated on p. 175, Vol. 3 of al-Bukhari's *Sahīh* in a chapter about women's jealousy:

كما اتفق هذه مع أم المؤمنين صفية بنت حيي ، إذ دخل عليها النبي صلى الله عليه وآله وهي تبكي فقال لها

صلى الله عليه وآله : ما يبكيك ؟ قالت : بلغني أن عائشة وحفصة تتالان مني ، وتقولان نحن خير من صفية ، قال صلى الله عليه وآله : ألا قلت لهن : كيف تكن خيرا مني وأبي هارون وعمي موسى وزوجي محمد؟

"This (narrative) agrees with her conduct with Mother of the Faithful Safiyya daughter of Huyayy (ibn al-Akhtab). The Prophet, peace and blessings of Allāh with him and with his Progeny, entered her chamber once and found her crying. He, peace and blessings of Allāh with him and with his Progeny, asked her, 'What causes you to cry?' She said, 'It has come to my knowledge that both `Ā'isha and Hafsa belittle me and say that they are better than Safiyya.' He, peace and blessings of Allāh with him and with his Progeny, said to her, 'Why did you not ask them how they could be better than you since my father is Aaron, my uncle is Moses and my husband is Muhammed'?"

وروي في تفسير القمي : كانت عائشة وحفصة تؤذيان صفية زوجة النبي صلى الله عليه وآله ، وتقولان لها : يا بنت اليهودية ، فشكت ذلك إلى رسول الله صلى الله عليه وآله فقال لها : ألا تجيبينهما ؟ قالت : بماذا يا رسول الله ؟ قال : قلّي إن أبي هارون نبي الله ، وعمي موسى كليم الله ، وزوجي محمد رسول الله ، فما تنكران مني ؟ فقالت لهما ، فقالتا : هذا علمك رسول الله ، فأنزل الله في ذلك : يا أيها الذين آمنوا لا يسخر قوم من قوم عسى أن يكونوا خيرا منهم . . .

In al-Qummi's *Tafsīr*, it is narrated that both `Ā'isha and Hafsa used to hurt the feelings of Safiyya (daughter of Huyayy ibn al-Akhtab), wife of the Prophet, peace and blessings of Allāh with him and with his Progeny, addressing her with "Daughter of the Jewish woman," so she complained about it to the Messenger of Allāh ﷺ who asked her, "Why do you not respond to them?" She asked him, "O Messenger of Allāh! What shall I say to them?" He said, "Say this to them: 'My father, Aaron, was a messenger of Allāh, my uncle, Moses, was the one who spoke to Allāh, and my husband is Muhammed, the Messenger of Allāh; so, what fault would you find in me?'" Safiyya said to both women what the Prophet, peace and blessings of Allāh with him and with his Progeny, suggested to her, whereupon they both said to her, "This is something which the Messenger of Allāh taught you to say." It was then that this verse was revealed in defense of Safiyya:

11. O you who believe! Do not let some men among you ridicule others: It may be that the (latter) are better than the (former): Nor should you let some women ridicule others: It may be that the (latter) are better than the (former): Nor should you defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: A name connoting wickedness is ill-seeming (when used by one) after having believed, and those who do not desist are (indeed) wrongdoers.

١١. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ  
عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ، وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ  
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ، وَلَا تَلْمِزُوا أَنفُسَكُمْ،  
وَلَا تَنَابَرُوا بِالْألقَابِ؛ بُسَ الْأَسْمُ الْفُسُوقُ بَعْدَ  
الْإِيمَانِ، وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

#### ‘Ā'ISHA SLAPPED, CAUSED TO BLEED

Al-Muttaqi al-Hindi, author of *Kanzul-‘Ummāl* كنز العمال, as well as many other historians, chroniclers and biographers, narrates to us how one day `Ā'isha

complained to her father, Abū Bakr, about her husband, the Messenger of Allāh, peace and blessings of Allāh with him and with his Progeny, and went as far as saying to the Prophet, أَقْصِدْ, i.e. be fair, whereupon her father slapped her on the face so hard that her blood stained her clothes.<sup>44</sup> Even more rude than that, the same source tells us, is her statement to the Prophet when she was angry with him once in which she very rudely addressed him saying, أَنْتَ الَّذِي تَزْعُمُ أَنَّكَ نَبِيٌّ "You are the one who *claims to be* a prophet." Let us provide you with more details:

Her rude statement addressing the Prophet ﷺ was:

أَلَسْتَ تَزْعُمُ أَنَّكَ رَسُولُ اللَّهِ؟ أَفَهَلَا عَدِلْتَ؟

"Do you not *claim* that you are the Messenger of Allāh? Will you then be fair?" It is recorded by أبو القاسم محمود بن عمرو بن أحمد الزمخشري "Abul-Qasim" Mahmūd ibn `Amr ibn Ahmed al-Zamakhshari (d. 538 A.H./1144 A.D.) in his book titled الكشاف عن حقائق التنزيل *Al-Kashaf `an Haqā'iq Ghawāmiẓ al-Tanzīl* which was published in two volumes in 1419 A.H./1998 A.D. by دار الكتب العلمية Dar al-Kutub al-`Ilmiyya of Beirut, Lebanon. This derogatory statement by `Ā'isha and all the details involving the incident in which she pronounced it are provided by the author on p. 415, Vol. One of this book which is edited by Muhammed Basil Uyoon al-Sood. I am not going to provide you with more references to this incident because the above source does it for you. There are numerous other incidents testifying to the rudeness of `Ā'isha which would fill an entire book, especially her rudeness to Fatima عليها السلام, daughter of the Messenger of Allāh ﷺ, all documented in reliable Sunni sources, but we think this much should suffice the discreet reader. Sunnis claim that the Prophet advised them to learn half of their religion from `Ā'isha, and we think they have learned the other half from Abū Hurayra with whom `Ā'isha once clashed.

<sup>44</sup>Al-Muttaqi al-Hindi, *Kanzul-`Ummal* كنز العمال, Hadith No. 1020; Abū Hamid al-Ghazālī, *Ihyā' al-`Ulūm* إحياء علوم الدين, in the 3<sup>rd</sup> chapter of "Kitāb Adab al-Nikah," a chapter about the etiquettes of Islamic marriage; al-Ghazali, Vol. 2, p. 35; al-Ghazālī, *مكاشفة القلوب المقربة إلى علام* مكاشفة القلوب المقربة إلى علام *Mukāshafat al-Qulūb al-Muqarrib ila `Allām al-Ghuyūb*, p. 238.